A: Hortochs fecit

ἙΒΔΟΜΑΣ ἘΜΒΟΛΙΜΑΙΟΣ,

# A Supplement

TO THE

ΕΝΙΑΥΤΟΣ,

Or Courſe of Sermons for the whole year:

BEING

## SEVEN SERMONS

Explaining the Nature of Faith, and Obedience; in relation to God, and the Eccleſiaſtical and Secular Powers reſpectively.

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All that have been Preached and Publiſhed (ſince the Reſtauration)

*By the Right Reverend Father in God,*

JEREMY, [Taylor]

*Lord Biſhop of* Down *and* Connor.

*To which is adjoyned,*

His Advice to the Clergy of his Dioceſe.

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*LONDON:*

Printed for *Richard Royſton*, Bookſeller to the Kings moſt Sacred Majeſty, 1663.

THE

# Righteousnes Evangelical *DESCRIB'D.*

THE

# CHRISTIANS CONQUEST

Over the Body of Sin.

*FIDES FORMATA,*

OR

FAITH working by LOVE.

IN THREE

# SERMONS

PREACHED AT

# CHRIST--CHURCH, *DUBLIN.*

By the Right Reverend Father in God

*JEREMIAH,* Taylor.

Lord *Bishop* of *Down* and *Connor.*

*The second Edition.*

*London,* Printed for *R. Royston,* Book-seller to the Kings most Excellent Majesty, 1663.

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TO THE

Most Noble and Vertuous Princess,

The Lady Dutchess

OF

# ORMONDE

HER GRACE.

Madam,

I *Present your Grace here with a Testimony of my* Obedience, *and of* your own Zeal *for the good of Souls. You were in your great Charity, not only pleased to pardon the weakness of this discourse, but to hope it might serve as a memorial to th se that need it, of the great* necessity of living vertuously, *and by the measures of* Christianity. *Madam, you are too Great and too good to have any ambition for the things of this* World; *but I cannot but observe that in your designs for the* other World, *you, by your Charity and Zeal, adopt your self into the portion of those Ecclesiasticks, who humbly hope and truly labour for the* reward *that is promised to those wise persons who* convert *souls. If our prayers and your desires that every one should be profited in their eternal concerns, cast in a Symbol towards*

*this great work, and will give you a title to that great reward; But, Madam, when I received your commands for disperſing ſome Copies of this Sermon, I perceived it was too little to be preſented to your Eminence; and if it were accompanied with* ſomething elſe *of the like nature, it might with more profit advance that end which your Grace ſo piouſly deſigned; and therefore I have taken this opportunity to ſatisfie the deſire of ſome very* Honourable *and very* Reverend *Perſonages, who required that the* two following Sermons *ſhould alſo be made fit for the uſe of thoſe who hop'd to receive profit by them. I humbly lay them all at your Graces Feet, begging of God, that even as many may receive advantages by the peruſing of them as either your Grace will deſire, or* He *that preached them did intend. And if your Grace will accept of this* firſt Teſtimony *of my concurrence with all the World that know you, in paying thoſe great regards, which your piety ſo highly merits, I will endeavour hereafter in ſome greater inſtance to purſue the intentions of Your zeal of ſouls, and by ſuch a ſervice endeavour to do more benefit to others, and by it, as by that which is moſt acceptable to your Grace, endear the Obedience and Services, of*

Madam,

Your Graces moſt humble
and Obedient Servant.

*J: D.*

THE

# The Titles and Texts of the ſeveral Sermons.

## SERM. I.

The Righteouſneſs Evangelical.

Matth. 5. 20. *For I ſay unto you, that except your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the kingdom of heaven.*

## SERM. II.

The Chriſtians Conqueſt over the Body of Sin.

Rom. 7. 19. *For the good that I would, I doe not; but the evil which I would not, that I doe.*

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Faith working by Love.

James 2. 4. *You ſee then how that by works a man is juſtified, and not by faith alone.*

## SERM. IV.

Preached at an Epiſcopal Conſecration.

Luke 12. 42. *And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom his Lord ſhall make ruler over his houſhold to give them their portion of meat in due ſeaſon?*

43. *Bleſſed is that ſervant whom his Lord when he cometh ſhall find ſo doing.*

## SERM. V.

Preached at the Opening the Parliament of *Ireland.*

1 Sam. 15. 22. *Behold, to obey is better then ſacrifice, and to hearken then the fat of rams:*

23. *For rebellion is as the ſin of witchcraft, and ſtubbornneſs is as iniquity and idolatry.*

## SERM. VI.

Via Intelligentiæ.

John 7. 17. *If any man will do his will, he ſhall know of the doctrine whether it be of God, or whether I ſpeak of my ſelf.*

## SERM. VII.

Preached at the Funeral of the L. Primate of *Ireland.*

1 Cor. 15. 23. *But every man in his own order; Chriſt the firſt fruits, and after they that are Chriſt's at his coming.*

Rules and Advices to the Clergy of the Dioceſe of *Down* and *Connor.*

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The Righ-

# THE Righteouſneſs Evangelical *DESCRIB'D.*

## MATTH. V. 20.

*For I ſay unto you, that except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.*

REwards and Puniſhments are the beſt Sanction of Laws; and although the Guardians of Laws ſtrike ſometimes with the ſofteſt part of the hand in their Executions of ſad Sentences, yet in the Sanction they make no abatements, but ſo proportion the Duty to the Reward, and the Puniſhment to the Crime, that by theſe we can beſt tell what Value the Law-giver puts upon the Obedience. *Joſhuah* put a great rate upon the taking of *Kiriath-Sepher*, when the Reward of the Service was his Daughter and a Dower. But when the Young men

venturd to fetch *David* the waters of *Bethlehem*, they had nothing but the praise of their Boldness, because their Service was no more than the satisfaction of a Curiosity. But as Law-givers by their Rewards declare the value of the Obedience, so do Subjects also by the *grandeur* of what they expect set a value on the Law and the Law-giver, and do their Services accordingly.

And therefore the Law of *Moses*, whose en-
*Heb.* 7. 19. dearment was nothing but temporal goods and transient evils, could never make the comers thereunto perfect: but the ἐπεισαγωγὴ κρείττονος ἐλπίδος, the *Superinduction of a better Hope* hath endeared a more perfect Obedience. When Christ brought *Life and Immortality to light through the Gospel*, and hath promised to us things greater than all our explicit Desires, bigger than the thoughts of our heart, then ἐγγίζομεν τῷ Θεῷ, saith the Apostle, *then we draw near to God*; and by these we are enabled to do all that God requires, and then he requires all that we can do; more Love, and more Obedience than he did of those who for want of these Helps, and these Revelations, and these Promises, which we have, but they had not, were but imperfect persons, and could do

do but little more than humane Services. Christ hath taught us more, and given us more, and promis'd to us more than ever was in the world known or believ'd before him; and by the strengths and confidence of these, thrusts us forward in a holy and wise Oeconomy, and plainly declares that we must serve him by the measures of a new Love, do him Honour by wise and material Glorifications, be united to God by a new Nature, and made alive by a new Birth, and fulfil all Righteousness; to be humble and meek as Christ, to be merciful as our Heavenly Father is, to be pure as God is pure, to be partakers of the Divine Nature, to be wholly renewed in the frame and temper of our mind, to become people of a new heart, a direct new Creation, new Principles and a new Being, to do better than all the world before us ever did, to love God more perfectly, to despise the world more generously, to contend for the Faith more earnestly; for all this is but a proper and a just consequent of the great Promises which our Blessed Law-giver came to publish and effect for all the world of Believers and Disciples.

The matter which is here required is certainly very great; for it is to be more righte-

ous than the Scribes and Phariſees; more holy than the Doctors of the Law, than the Leaders of the Synagogue, than the wiſe Princes of the *Sanhedrim*: more righteous than ſome that were Prophets and High Prieſts, than ſome that kept the Ordinances of the Law without blame: men that lay in Sackcloth, and faſted much, and prayed more, and made Religion and the Study of the Law the work of their lives. This was very much; but Chriſtians muſt do more.

*Nunc te marmoreum pro tempore fecimus; at tu,*
*Si fœtura gregem ſuppleverit, aureus eſto.*

They did well, and we muſt do better; their houſes were Marble, but our roofs muſt be gilded and fuller of Glory. * But as the matter is very great, ſo the neceſſity of it is the greateſt in the world. It muſt be ſo, or it will be much worſe: unleſs it be thus, we ſhall never ſee the glorious Face of God. Here it concerns us to be wiſe and fearful; for the matter is not a queſtion of an Oaken Garland, or a Circle of Bayes, and a Yellow Ribband: it is not a queſtion of Money

or

or Land, nor of the vainer rewards of popular noises, and the undiscerning Suffrages of the people, who are contingent Judges of good and evil: but it is the great stake of Life Eternal. We cannot be Christians, unless we be righteous by the new measures: the Righteousness of the Kingdom is now the only way to enter into it, for the Sentence is fixt, and the Judgement is decretory, and the Judge infallible, and the Decree irreversible: *For I say unto you*, said Christ, *unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.*

Here then we have two things to consider. 1. What was the righteousness of the Scribes and Pharisees. 2. How far that is to be exceeded by the Righteousness of Christians.

1. Concerning the First, I will not be so nice in the Observation of these words, as to take notice that Christ does not name the *Sadduces*, but the *Scribes* and *Pharisees*, though there may be something in it: the *Sadduces* were called *Caraim* from *Cara*, to read; for they thought it Religion to spend one third part of their day in reading their N. B.

Scrip-

Scriptures, whose fulness they so admired they would admit of no suppletory Traditions. But the *Pharisees* were called *Thannaim*, that is δευτερῶται, they added to the Word of God words of their own, as the Church of *Rome* does at this day, they and these fell into an equal fate; while they *taught for Doctrines the Commandments of men*, they prevaricated the righteousness of God. What the Church of *Rome* to evil purposes hath done in this particular, may be demonstrated in due time and place; but what false and corrupt glosses under the specious title of the Tradition of their Fathers the *Pharisees* had introducedour, Blessed Saviour reproves, and are now to be represented as the ἀνυπαράδειγμα, that you may see that Righteousness beyond which all they must go that intend that Heaven should be their Journeys end.

1. The Pharisees obeyed the Commandments in the Letter, not in the Spirit. They minded what God spake, but not what he intended: they were busie in the outward work of the hand, but incurious of the affections and choice of the heart. ὑμεῖς πάντα σαρκικῶς νενοήκατε, said *Justin Martyr* to *Tryphon* the Jew, Ye understand all things carnally; that

that is, they rested ἐν πλάσματι εὐσεβείας, as *Nazianzen* calls it, in the outward work of Piety, which not only *Justin Martyr*, but St. *Paul* calls *Carnality*, not meaning a carnal Appetite, but a carnal Service. Their error was plainly this; they never distinguished Duties natural from Duties relative; that is, whether it were commanded for it self, or in order to something that was better; whether it were a principal Grace, or an instrumental Action. So God was served in the Letter, they did not much inquire into his Purpose. And therefore they were curious to wash their hands, but cared not so much to purifie the hearts; They would give Alms, but hate him that received it; they would go to the Temple, but did not revere the Glory of God that dwelt there between the Cherubins: they would fast, but not mortify their Lusts; they would say good Prayers, but not labour for the Grace they prayed for. This was just as if a man should run on his Masters errand, and do no business when he came there. They might easily have thought that by the Soul only a man approaches to God, and draws the Body after it, but that no washings or corporal Services could unite them

Gal. 3. 3. & Gal. 6. 12. 13. Philip. 3. 34.

and

and the *Shechinah* together, no such thing could make them like to God, who is the Prince of Spirits. * They did as the Dunces in *Pythagoras* School, who when their Master had said, *Fabis abstineto*, by which he intended *they should not ambitiously seek for Magistracy*, they thought themselves good *Pythagoreans* if they *did not eat Beans*; and they would be sure to put their Right foot first into the shooe, and their Left foot into the water, and supposed they had done enough; though if they had not been Fools they would have understood their Masters meaning to have been, that *they should put more affections to labour and travel, and less to their pleasure and recreation*; and so it was with the *Pharisee*. For as the *Chaldees* taught their Morality by mystick words, and the *Ægyptians* by Hieroglyphicks, and the *Greeks* by Fables; so did God by Rites and Ceremonies external; leading them by the Hand to the Purities of the Heart; and by the Services of the Body to the Obedience of the Spirit; which because they would not understand, they thought they had done enough in the observation of the Letter.

2. In moral Duties, where God express'd Himselfe more plainly, they made no Commen-

mentary of kindneſs; but regarded the Prohibition ſo nakedly, and diveſted of all Antecedents, Conſequents, Similitudes and Proportions, that if they ſtood clear of that hated name which was ſet down in *Moſes* Tables, they gave themſelves liberty in many inſtances of the ſame kindred & alliance. If they abſtained from murder, they thought it very well, though they made no ſcruple of murdering their Brothers fame; they would not cut his throat, but they would call him Fool, or invent lyes in ſecret, and publiſh his diſgrace openly; they would not daſh out his brains, but they would be extremely and unreaſonably angry with him; they would not ſteal their brothers money, but they would oppreſs him in crafty and cruel bargains. The Commandment forbade them to commit Adultery, but becauſe Fornication was not named, they made no ſcruple of that; and being commanded to Honour their Father and their Mother, they would give them good words and fair obſervances, but becauſe it was not named that they ſhould maintain them in their need, they thought they did well enough to pretend *Corban* and let their Father ſtarve.

3. The *Scribes* and *Phariſees* placed their Righteouſneſs in Negatives; they would not commit what was forbidden; but they cared but little for the included poſitive, and the omiſſions of good Actions did not much trouble them; they would not hurt their Brother in a forbidden inſtance, but neither would they do him good according to the intention of the Commandment; It was a great Innocence if they did not rob the Poor, then they were righteous men; but thought themſelves not much concerned to acquire that god-like excellency, a *Philanthropy* and love to all mankind. Whoſoever blaſphem'd God was to be put to death; but he that did not glorifie God as he ought, they were unconcerned for him, and let him alone; he that ſpake againſt *Moſes* was to dy without mercy; but againſt the ambitious and the covetous, againſt the proud man and the unmerciful they made no proviſions.

*Virtus eſt vitium fugere, & ſapientia prima*
*Stultitiâ caruiſſe.*

N. B. They accounted themſelves good, not for doing good, but for doing no evil; that was the ſum of their Theology. 4. They

4. They had one thing more as bad as all this. They broke *Moses* Tables into pieces, and gathering up the fragments took to themselves what part of Duty they pleased, and let the rest alone. For it was a Proverb amongst the Jews, *Qui operam dat præcepto, liber est à præcepto*; that is, If he chuses one positive Commandment for his busines, he may be less careful in any of the rest. Indeed they said also, *Qui multiplicat legem, multiplicat vitam*; he that multiplies the Law, increases Life; that is, if he did attend to more good things, it was so much the better; but the other was well enough: but as for Universal Obedience, that was not the measure of their Righteousnes; for they taught that God would put our good works and bad into the balance, and according to the heavier scale give a portion in the world to come: so that some evil they would allow to themselves and their Disciples; alwayes provided it was less than the good they did. They would devour Widows houses, and make it up by long Prayers; they would love their Nation and hate their Prince, offer Sacrifice and curse *Cæsar* in their heart, advance Judaism and destroy Humanity.

Laſtly, St. *Auſtin* ſumm'd up the difference between the Phariſaical and Evangelical righteouſneſs in two words; *Brevis differentia inter Legem & Evangelium; timor & amor.* They ſerv'd the God of their Fathers in the ſpirit of Fear, and we worſhip the Father of our Lord *Jeſus* in the ſpirit of Love, and by the ſpirit of Adoption; and as this Slaviſh principle of theirs was the cauſe of all their former Imperfections, ſo it finally and chiefly expreſs'd it ſelf in theſe two particulars. 1. They would do all that they thought they lawfully could do. 2. They would do nothing but what was expreſly commanded.

*Sed Belzebulis callida Commenta Chriſtus deſtruit.*

This was the Righteouſneſs of the *Scribes* and *Phariſees*, and their Diſciples the Jews, which becauſe our B. Saviour reproves, not only as imperfect then, but as criminal now, calling us on to a new Righteouſneſs, the Righteouſneſs of God, to the Law of the Spirit of Life, to the Kingdom of God and the proper Righteouſneſs thereof, it concerns us in the next place to look after the meaſures of this, ever remembring that it is infinitely neceſſary that we ſhould do ſo; and men do not generally know, or not conſider what it is to be a Chriſtian; they under-

understand not what the Christian Law forbiddeth or commandeth. But as for this in my Text, it is indeed our great measure: but it is not a question of good and better, but of Good and Evil, Life and Death, Salvation and Damnation; for unless our Righteousness be weighed by new weights, we shall be found too light, when God comes to weigh the actions of all the world: and unless we be more righteous than they, we *shall in no wise*, that is, upon no other terms in the world *enter into the Kingdom of Heaven.*

Now concerning this, we shall do very much amiss, if we take our measures by the manners and practises of the many who call themselves Christians; for there are, as *Nazianzen* expresses it, the οἱ τότε καὶ νῦν φαρισαῖοι, the old and the new *Pharisees.* I wish it were no worse amongst us; and that all Christians were indeed Righteous as they were; *est aliquid prodire tenus*; it would not be just nothing. But I am sure that to bid defiance to the Laws of Christ, to laugh at Religion, to make a merriment at the debauchery and damnation of our Brother, is a state of evil worse than that of the *Scribes* and *Pharisees*: and yet even among such men.

men how impatient would they be, and how unreaſonable would they think you to be, if you ſhould tell them, that there is no preſent hopes or poſſibility that in this ſtate they are in they can be ſaved.

*Omnes videmur nobis eſſe belluli*
*Et feſtivi, Saperdæ cum ſimus σαπρὸι.*

But the world is too full of Chriſtians whoſe Righteouſneſs is very little, and their Iniquities very great; and now adays, a Chriſtian is a man that comes to Church on Sundays, and on the week following will do ſhameful things;

*Paſſim corvos ſequitur, teſtâque lutoque*
*Securus quo pes ferat, atque ex tempore vivit,*

being according to the Jewiſh proverbial reproof, as ſo many *Mephiboſbeths*: *diſcipuli ſapientum qui inceſſu pudefaciunt præceptorem ſuum*; their Maſter teaches them to go uprightly; but they ſtill ſhow their lame leg, and ſhame their Maſter; as if a man might be a Chriſtian, and yet be the vileſt perſon in the world, doing ſuch things for which the Laws of men have provided ſmart and ſhame,

shame, and the Laws of God have threatned the intolerable pains of an unsufferable and never ending damnation. Example here cannot be our rule unless men were much better, and as long as men live at the rate they do, it will be to little purpose to talk of exceeding the Righteousness of the *Scribes* and *Pharisees*: but because it must be much better with us all, or it will be very much worse with us at the latter end, I shall leave complaining and go to the Rule, and describe the necessary and unavoidable measures of the righteousness Evangelical, without which we can never be saved.

1. Therefore when it is said our *Righteousness must exceed that of the Scribes and Pharisees*, let us first take notice by way of præcognition, that it must at least be so much: we must keep the Letter of the whole Moral Law; we must do all that lies before us, all that is in our hand: and therefore ὀργιάζεσθαι, which signifies to be religious, the Grammarians derive ἀπὸ τῆς χειρὸς ὀρέγεσθαι, from reaching forth the hand: the outward work must be done; and it is not enough to say, *My heart is right, but my hand went aside*. *Prudentius* saith, that St. *Peter* wept so bitterly, because he did not confess Christ openly,

openly, whom he lov'd ſecretly.

*Flevit negator denique*
*Ex ore prolapſum nefas,*
*Cum mens maneret innocens,*
*Animuſque ſervârit fidem.*

A right heart alone will not do it; or rather the heart is not right when the hand is wrong. *If a man ſtrikes his Neighbor, and ſays, Am not I in jeſt? It is folly and ſhame to him,* ſaid *Solomon.* For, once for all; Let us remember this, that Chriſtianity is the moſt profitable, the moſt uſeful, and the moſt bountiful inſtitution in the whole world, and the beſt definition I can give of it is this; It is *the Wiſdom of God brought down among us to do good to men*; and therefore we muſt not do leſs than the *Phariſees*, who did the outward work; at leaſt let us be ſure to do all the work that is laid before us in the Commandments. And it is ſtrange that this ſhould be needful to be preſs'd amongſt Chriſtians whoſe Religion requires ſo very much more. But ſo it is, upon a pretence that we muſt ſerve God with the mind. Some are ſuch fools as to think that it is enough to have a good meaning. *Iniquum*

*perpol*

*perpol verbum eſt, bene vult, niſi qui bene facit.* And becauſe we muſt ſerve God in the *Spi*rit, therefore they will not ſerve God with their Bodies; and becauſe they are called upon to have the power and the life of God-lineſs, they abominate all external works as mere forms; and becauſe the true faſt is to abſtain from *Sin*, therefore they will not abſtain from meat and drink, even when they are commanded; which is juſt as if a *Phariſee* being taught the Circumciſion of the heart ſhould refuſe to Circumciſe his Fleſh; and as if a Chriſtian, being inſtructed in the Excellencies of *Spiritual* Communion, ſhould wholly neglect the *Sacramental*; that is, becauſe the *Soul* is the life of man, there*fore* it is fitting to die in a humour, and lay aſide the *Body*. * This is a taking away the Subject of the Queſtion; for our iniquiry is, How we ſhould keep the Commandments; how we are to do the work that lyes before us, by what Principles, with what Intention, in what Degrees, after what manner, *ut bonum bene fiat*, that the good thing be done well. This therefore muſt be preſuppoſed; we muſt take care that even our Bodies bear a part in our *Spiritual* Services. Our voice and tongue, our hands and our Feet, and

our very bowels muſt be ſervants of God, and do the work of the Commandments.

This being ever ſuppoſed, our Queſtion is, how much more we muſt do; and the firſt meaſure is this; Whatſoever can be ſignified and miniſtred to by the Body, the Heart and the Spirit of a man muſt be the principal Actor. We muſt not give Alms without a charitable Soul, nor ſuffer Martyrdom but in Love and in Obedience; and when we ſay our Prayers, we do but miſpend our time unleſs our mind aſcend up to God upon the wings of deſire.

Deſire is the life of prayer; and if you indeed deſire what you pray for, you will alſo labour for what you deſire; and if you find it otherwiſe with your ſelves, your coming to Church is but like the Phariſees going up to the Temple to pray. If your heart be not preſent, neither will God; and then there is a ſound of men and women between a pair of dead walls, from whence becauſe neither God nor your Souls are preſent, you muſt needs go home without a Bleſſing.

But this meaſure of Evangelical righteouſneſs is of principal remark in all the rites and ſolemnities of Religion; and intends to ſay this, that Chriſtian Religion is ſome-

ſomething that is not ſeen, it is the hidden man of the heart; ἐσὶ τις Θεὸς ἐνδὸν, it is God that dwels within; and true Chriſtians are men, who, as the *Chaldee* Oracle ſaid, are πολυν ἐσσαμενοι νὸν, clothed with a great deal of mind. And therefore thoſe words of the Prophet *Hoſea*, *Et loquar ad cor ejus*, *I will ſpeak unto their heart*; is a proverbial expreſſion, ſignifying to ſpeak ſpiritual comforts, and in the myſtical ſenſe ſignifies εὐαγγελίζειν, to preach the Goſpel; where the Spirit is the Preacher, and the Heart is the Diſciple, and the Sermon is of Righteouſneſs and Peace, and Joy in the Holy Ghoſt. Our Service to God muſt not be in outward works and Scenes of Religion, it muſt be ſomething by which we become like to God; the Divine Prerogative muſt extend beyond the outward man; nay, even beyond the mortification of Corporal vices; the Spirit of God muſt go *in trabis craſſitudinem*, and mollify all our ſecret pride, and ingenerate in us a true humility, and a Chriſtian meekneſs of Spirit, and a Divine Charity. For in the Goſpel, when God enjoyns any external Rite or Ceremony, the outward work is alwayes the leſs principal. For there is a bodily and a carnal part, an outſide and a Cabinet of Hoſ. 2. 14.

gion in Christianity it self. When we are baptized, the purpose of God is that we cleanse our selves from all pollution of the Flesh and Spirit, and then we are indeed καθαροὶ ὅλοι, clean all over. And when we communicate, the Commandment means that we should be made one Spirit with Christ, and should live on him, believing his Word, praying for his Spirit, supported with his Hope, refreshed by his promises, recreated by his Comforts, and wholly and in all things conformable to his Life; that is the true Communion. The Sacraments are not made for Sinners until they do repent; they are the food of our Souls, but our Souls must be alive unto God, or else N.B. they cannot eat; It is good *to confess our sins*, as *St. James* sayes, and to open our wounds to the Ministers of Religion, but they absolve none but such as are truly penitent.

Solemn Prayers, and the Sacraments, and the Assemblies of the Faithful, and fasting dayes, and acts of external worship, are the solemnities and rites of Religion; but the Religion of a Christian is in the Heart and Spirit. And this is that by which *Clemens Alexandrinus* defined the Righteousness of a Christian,

Christian, Δικαιοσύνη συμφωνία τῶν τῆς ψυχῆς μερῶν: all the parts & faculties that make up a man, must make up our Religion; but the heart is *Domus principalis*, it is the Court of the great King; and he is properly served with interior graces and moral Vertues, with a humble and a good mind, with a bountiful heart, and a willing Soul, and these will command the eye, and give laws to the hand, and make the shoulders stoop, but *anima cujusque est quisque*; a mans soul is the man, and so is his Religion; and so you are bound to understand it.

True it is, God works in us his Graces by the Sacrament; but we must dispose our selves to a reception of the Divine blessing by Moral instruments. The Soul is συνεργὸς τῷ Θεῷ, it must work together with God, and the body works together with the soul: But no external action can purifie the soul, because its Nature and Operations being Spiritual, it can no more be changed by a Ceremony or an external Solemnity, than an Angel can be caressed with sweet Meats, or a Mans belly can be filled with Musick or long Orations. The sum is this: No Christian does his Duty to God but he that serves him with all his heart: And although it becomes

comes us to fulfil all righteouſnes, even the external alſo; yet that which makes us gracious in his Eyes is not the external, it is the love of the heart and the real change of the mind and obedience of the ſpirit; that's the firſt great meaſure of the Righteouſneſs Evangelical.

2. The Righteouſneſs Evangelical muſt exceed that of the *Scribes* and *Phariſees* by extenſion of our Obedience to things of the ſame ſignification; *Leges non ex verbis, ſed ex mente intelligendas*, ſayes the Law. There muſt be a Commentary of kindneſs in the underſtanding the Laws of Chriſt. We muſt underſtand all Gods meaning; we muſt ſecure his ſervice, we muſt be far removed from the dangers of his diſpleaſure. And therefore our Righteouſneſs muſt be the purification and the perfection of the Spirit. So that it will be nothing for us not to commit Adultery, unleſs our Eyes and Hands be chaſt, and the deſires be clean. A Chriſtian muſt not look upon a woman to luſt after her. He muſt hate Sin in all dimenſions, and in all diſtances, and in every angle of its reception. A Chriſtian muſt not ſin, and he muſt not be willing to ſin if he durſt. He muſt not be luſtful, and therefore he muſt not feed high, nor drink deep, for theſe

*De legibus l. ſcire.*

these make provisions for lust: and amongst Christians, great eatings and drinkings are acts of uncleanness as well as of intemperance, and whatever ministers to sin, and is the way of it; it partakes of its nature and its curse.

For it is remarkable that in good and evil the case is greatly different. Mortification (*e. g.*) is a duty of Christianity; but there is no Law concerning the Instruments of it. We are not commanded to roll our selves on thorns, as St. *Benedict* did; or to burn our flesh, like St. *Martinian*; or to tumble in Snows with S. *Francis*; or in pools of water with S *Bernard*. A man may chew *Aloes*, or ly upon the ground, or wear sackcloth if he have a mind to it, and if he finds it good in his circumstances and to his purposes of mortification; but it may be he may do it alone by the Instrumentalities of Fear and Love; and so the thing be done, no special Instrument is under a command. * But although the Instruments of vertue are free, yet the Instruments and ministeries of vice are not. Not only the sin is forbidden, but all the wayes that lead to it. The Instruments of vertue are of themselves indifferent, that is, not naturally, but good only for their relation sake, and in order to their end.

end. But the Inſtruments of vice are of themſelves vitious; they are part of the ſin, they have a ſhare in the phantaſtick pleaſure, and they begin to eſtrange a mans heart from God, and are directly in the prohibition. For we are commanded to fly from temptation, to pray againſt it, *to abſtain from all appearances of evil*, to make a covenant with our eyes, to pluck them out if there be need. And if Chriſtians do not underſtand the Commandments to this extenſion of ſignification, they will be innocent only by the meaſures of humane laws, but not by the righteouſneſs of God.

3. Of the ſame conſideration it is alſo that we underſtand Chriſts Commandments to extend our Duty, not only to what is named, and what is not named of the ſame nature and deſign; but that we abſtain from all ſuch things as are like to ſins. * Of this nature there are many. All violences of Paſſion, Irregularities in Gaming, Prodigality of our time, Undecency of action, doing things unworthy of our Birth or our Profeſſion, aptneſs to go to Law, *Ambitus*, or a fierce proſecution even of honourable employments; miſconſtruction of the words and actions of our brother; eaſineſs to believe

lieve evil of others, willingneſs to report the evil which we hear; curioſity of Dyet, peeviſhneſs toward ſervants, indiſcreet and importune ſtanding for place, and all exceſs in ornaments; for even this little inſtance is directly prohibited by the Chriſtian and royal Law of Charity. For ἀγάπη οὐ περπερεύεται, ſaith St. *Paul*; the word is a word hard to be underſtood; we render it well enough; *Charity vaunteth not it ſelf*; and upon this Saint *Baſil* ſays, that an Eccleſiaſtick perſon (and ſo every Chriſtian in his proportion) ought not to go in ſplendid and vain Ornaments; Παν γὰρ ὃ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν παραλαμβάνεται, περπερείας ἔχει κατηγορίαν: Every thing that is not wiſely uſeful or proportioned to the ſtate of the Chriſtian, but miniſters only to vanity, is a part of this περπερεύεσθαι, it is a vaunting, which the Charity and the Grace of a Chriſtian does not well endure. *Theſe things are like to ſins, they are of a ſuſpicious nature, and not eaſily to be reconcil'd to the righteouſneſs Evangelical. It is no wonder if Chriſtianity be nice and curious; it is the cleanneſs and the purification of the Soul, and Chriſt intends to preſent his Church to God ἄσπιλον ἢ ἀμώμητον, *without ſpot or wrinkle, or any ſuch thing*. N. B. *or any ſuch thing*. If

there be any irregularity that is leſs than a wrinkle, the Evangelical righteouſneſs does not allow it. * Theſe are ſuch things which if men will ſtand to defend, poſſibly a modeſt Reprover will be more aſhamed than an impudent Offender. * If I ſee a perſon apt to quarrel, to take every thing in an ill ſenſe, to reſent an error deeply, to reprove it bitterly, to remember it tenaciouſly, to repeat it frequently, to upbraid it unhandſomly, I think I have great reaſon to ſay, that this perſon does not do what becomes the ſweetneſs of a Chriſtian Spirit. If it be replied, It is no where forbidden to chide an offending perſon, and that it cannot be a fault to underſtand when a thing is ſaid or done amiſs. I cannot return an anſwer, but by ſaying, That ſuppoſe nothing of it were a ſin, yet that every thing of it is ſo like a ſin, that it is the worſe for it; and that it were better not to do ſo; at leaſt I think ſo, and ſo ought you too, if you be curious of your eternal intereſt: a little more tenderneſs here would do well. I cannot ſay that this dreſs, or this garment, or this ſtanding for place is the direct ſin of pride; but I am ſure it looks like it in ſome perſons; at leaſt the letting it alone is much better, and is very like

like humility. And certain it is, that he is dull of hearing who underſtands not the voice of God, unleſs it be clamorous in an expreſs and a loud Commandment, proclaimed with Trumpets and Clarions upon mount *Sinai*; but a willing and an obedient ear underſtands the ſtill voice of Chriſt, and is ready to obey his meaning at halfa word; and that is the righteouſneſs Evangelical. It not only abſtains from Sins named, and ſins implied, but from the beginnings and inſtruments of ſin; and from whatſoever is like it. The Jews were ſo great haters of Swine upon pretenſions of the *Moſaick* rites, that they would not ſo much as name a Swine, but called it דבר אחר *Daber Acher* another thing. And thus the Romans in their Auguries us'd *alterum* for *non bonum*. The ſimile of this St. *Paul* tranſlates to a Chriſtian duty. *Let not fornication be ſo much as named amongſt you,* ὡς πρέπον ἐν τοῖς ἁγίοις, *as is comely amongſt Chriſtians*, that is, come not near a foul thing; ſpeak not of it, let it be wholly baniſhed from all your converſation; for this niceneſs and curioſity of duty becometh Saints, and is an inſtance of the righteouſneſs Evangelical. N.B.

I have now done with the firſt ſort of mea-

ſures of the Chriſtian righteouſneſs; theſe which are the matter of our negative duty; theſe are the meaſures of our caution and our firſt innocence. But there are greater things behind, which although I muſt croud up into a narrow room, yet I muſt not wholly omit them: therefore

4. The fourth thing I ſhall note to you is, that whereas the righteouſneſs of the *Phariſees* was but a fragment of the broken Tables of *Moſes*; the purſuance of ſome one Grace, *lacinia ſanctitatis*, a piece of the robe of righteouſneſs; the righteouſneſs Evangelical muſt be like Chriſts ſeamleſs Coat, all of a piece from the top to the bottom; it muſt inveſt the whole Soul: *Miſma, Dumah, Maſſah*, ſaid the Proverb of the Rabbins, It is this, and it is the other, & it muſt be all, it muſt be an univerſal righteouſneſs; not a little knot of holy actions ſcattered in our lives, and drawn into a ſum at the day of Judgement, but it muſt be a ſtate of holineſs. It was ſaid of the *Paphlagonian* Pigeons διπλῆν ἔχεσθαι τὴν καρδίαν, every one of them had two hearts; but that in our myſtical Theologie ſignifies a wicked man. So ſaid *Solomon*, *The perverſe or wicked man* derachaim *he is a man of two ways*; ἀνὴρ δίψυχος, ſo *S. James* expreſſes an unbeliever;

Prov. 28. 14.

ver; a man that will and will not; ſomething he does for God, and ſomething for the world; he hath two mindes, and in a good fit, in his well days he is full of Repentance, and overflows in piety; but the paroxyſm will return in the day of temptation, and then he is gone infallibly. But know this, that in the righteouſneſs Evangelical, one duty cannot be exchang'd for another, and three vertues will not make amends for one remaining vice. He that oppreſſes the poor cannot make amends by giving good counſel; and if a Prieſt be Simonaical, he cannot be eſteemed righteous before God by preaching well, and taking care of his charge. To be zealous for God and for Religion is good, but that will not legitimate cruelty to our Brother. It is not enough for a man to be a good Citizen, unleſs he be alſo a good man. But ſome men build their houſes with half a dozen croſs ſticks, and turfe is the foundation, and ſtraw is the covering, and they think they dwell ſecurely; their Religion is made up but of two or three vertues, and they think to commute with God, ſome good for ſome bad, πολλὰ μεμίγμενα πολλὰ δὲ αἰσχεά, as if one deadly wound were not enough to deſtroy the moſt

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healthful conſtitution in the world. Deceive not your ſelves. It is all one on which hand we fall:

*——Unum operantur*
*Et calor & frigus, ſic hoc, ſic illud adurit;*
*Sic tenebræ viſum, ſic ſol contrarius aufert.*

The Moon may burn us by night as well as the Sun by day: and a man may be made blind by the light of the Sun as well as by the darkneſs of the evening, and any one great miſchief is enough to deſtroy one man. Some men are very meek and gentle naturally, and that they ſerve God withal; they purſue the vertue of their nature: that is, they tye a ſtone at the bottom of the well, and that's more than needs; the ſtone will ſtay there without that trouble; and this good inclination will of it ſelf eaſily proceed to iſſue; and therefore our care and caution ſhould be more carefully imployed in mortification of our natures, and acquiſt of ſuch vertues to which we are more refractory, and then cheriſh the other too, even as much as we pleaſe: but at the ſame time we are buſie in this, it may be we are ſecret Adulterers, and that will ſpoil our confidences

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in the goodness of the other instance: others are greatly bountiful to the poor, and love all mankind, and hurt no body but themselves; but it is a thousand pities to see such loving good natured persons to perish infinitely by one crime, and to see such excellent good things thrown away to please an uncontrolled and a stubborn lust; but so do some escape out of a pit, and are taken in a trap at their going forth; and stepping aside to avoid the hoar frost, fall into a valley full of Snow. The Righteousness Evangelical is another kind of thing: it is a holy conversation, a God-like life, an universal obedience, a keeping nothing back from God, a Sanctification of the whole man, and keeps not the body only, but the soul and the spirit unblameable to the coming of the Lord Jesus.

5. And lastly; The Pharisaical righteousness was the product of fear, and therefore what they must needs do, that they would do; but no more. But the righteousness Evangelical is produced by Love, it is managed by Choice, and cherished by Delight and fair Experiences. Christians are a willing people; *homines bonæ voluntatis*, men of good will; *arbores Domini*. So they are mystically

cally repreſented in Scripture; *the Trees of the Lord are full of Sap*: among the Hebrews the trees of the Lord did ſignify ſuch trees as grew of themſelves; and all that are of Gods planting, are ſuch as have a vital principle within, and grow without conſtraint. Πείθονται τοῖς ὡρισμένοις νόμοις, καὶ τοῖς ἰδίοις βιοῖς νικῶσι τοὺς νόμους, one ſaid it of Chriſtians: they obey the Laws, and by the goodneſs of their lives exceed the Laws; and certain it is, no man hath the righteouſneſs Evangelical if he reſolves alwayes to take all his liberty in every thing that is meerly lawful; or if he purpoſe to do no more than he muſt needs, that is, no more than he is juſt commanded. For the Reaſons are plain.

1. The Chriſtian that reſolves to do every thing that is lawful, will many times run into danger and inconvenience; becauſe the utmoſt extremity of lawful is ſo near to that which is unlawful, that he will often paſs into unlawful undiſcernably. Vertues and Vices have not in all their inſtances a great land-mark ſet between them, like warlike nations ſeparate by prodigious walls, vaſt ſeas and portentous hills; but they are oftentimes like the bounds of a Pariſh;

riſh; men are fain to cut a croſs upon the turf, and make little marks and annual perambulations for memorials: ſo it is in lawful and unlawful, by a little miſtake a man may be greatly ruined. He that drinks till his tongue is full as a ſpunge, and his ſpeech a little ſtammering and tripping, haſty and diſorderly, though he be not gone as far as drunkenneſs, yet he is gone beyond the ſeverity of a Chriſtian; and when he is juſt paſt into unlawful, if he diſputes too curiouſly, he will certainly deceive himſelf for want of a wiſer curioſity.

But 2. He that will do all that he thinks he may lawfully, had need have an infallible guide alwayes by him, who ſhould without error be able to anſwer all caſes of Conſcience, which will happen every day in a life ſo careleſs and inſecure; for if he ſhould be miſtaken, his error is his crime, and not his excuſe. A man in this caſe had need be very ſure of his Propoſition; which becauſe he cannot be, in charity to himſelf, he will qnickly find that he is bound to abſtain from all things that are uncertainly good, and from all diſputable evils, from things which although they may be in themſelves lawful, yet accidentally, and that from a N.B.

thouſand cauſes may become unlawful. *Pavidus quippe & formidoloſus eſt Chriſtianus*, ſaith *Salvian*, —— *atque in tantum peccare metuens, ut interdum & non timenda formidet.* A Chriſtian is afraid of every little thing: and he ſometimes greatly fears that he hath ſinned, even then when he hath no other reaſon to be afraid, but becauſe he would not do ſo for all the world.

3. He that reſolves to uſe all his liberty cannot be innocent, ſo long as there are in the world ſo many bold temptations, and preſumptuous actions, ſo many ſcandals, and ſo much ignorance in the things of God, ſo many things that are ſuſpitious, and ſo many things that are of evil report; ſo many ill cuſtoms and diſguiſes in the world, with which if we reſolve to comply in all that is ſuppoſed lawful, a man may be in the regions of death, before he perceive his head to ake; and inſtead of a ſtaff in his hand, may have a ſplinter in his Elbow.

4. Beſides all this; he that thus ſtands on his terms with God, and ſo carefully husbands his duty, and thinks to make ſo good a market of obedience, that he will quit nothing which he thinks he may lawfully keep, ſhall never be exemplar in his life,

life, and ſhall never grow in grace, and therefore ſhall never enter into glory. He therefore that will be righteous by the meaſures Evangelical, muſt conſider not only what is lawful, but what is expedient; not only what is barely ſafe, but what is worthy, that which may ſecure, and that which may do advantage to that concern that is the greateſt in the world.

And 2. The caſe is very like with them that reſolve to do no more good than is commanded them. For 1. it is infinitely unprofitable as to our eternal intereſt, becauſe no man does do all that is commanded at all times; and therefore he that will not ſometimes do more, beſides that he hath no love, no zeal of duty, no holy fires in his ſoul; beſides this, I ſay, he can never make any amends towards the reparation of his Conſcience. *Let him that ſtole ſteal no more*; that's well; but that's not well enough, for he muſt, if he can, make reſtitution of what he ſtole, or he ſhall never be pardoned; and ſo it is in all our entercourſe with God. To do what is commanded is the duty of the preſent; we are tyed to this in every preſent, in every period of our lives; but therefore if we never do any more than juſt the preſent

duty, who shall supply the deficiences, and fill up the gaps, and redeem what is past? This is a material consideration in the righteousness Evangelical.

But then 2. we must know that in keeping of Gods Commandments every degree of internal duty is under the Commandments; and therefore whatever we do, we must do it as well as we can. Now he that does his Duty with the biggest affection he can, will also do all that he can; and he can never know that he hath done what is commanded, unless he does all that is in his power. For God hath put no limit but love and possibility, and therefore whoever says, Hither will I go and no further, This I will do and no more, Thus much will I serve God, but that shall be all, he hath the affections of a Slave, and the religion of a Pharisee, the craft of a Merchant, and the falseness of a Broker; but he hath not the proper measures of the righteousness Evangelical. But so it happens in the mud and slime of the River *Borborus*, when the eye of the Sun hath long dwelt upon it, and produces Frogs and Mice which begin to move a little under a thin cover of its own parental matter, and if they can get loose to live half a life, that is all; but

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the hinder parts, which are not formed before the ſetting of the Sun, ſtick faſt in their beds of mud, and the little moyety of a creature dies before it could be well ſaid to live; ſo it is with thoſe Chriſtians, who will do all that they think lawful, and will do no more than what they ſuppoſe neceſſary; they do but peep into the light of the Sun of righteouſneſs; they have the beginnings of life; but their hinder parts, their paſſions and affections, and the deſires of the lower man are ſtill unformed; and he that dwells in this ſtate is juſt ſo much of a Chriſtian as a Spunge is of a plant, and a muſhrom of a ſhrub: they may be as ſenſible as an oyſter, and diſcourſe at the rate of a child, but are greatly ſhort of the righteouſneſs Evangelical.

I have now done with thoſe parts of the Chriſtian righteouſneſs, which were not only an ὑπεροχὴ or exceſs, but an ἀνλιςοιχείωσις to the Phariſaical: but becauſe I ought not to conceal any thing from you that muſt integrate our duty, and ſecure our title to the kingdom of Heaven; there is this to be added, that this precept of our bleſſed Saviour is to be extended to the direct degrees of our duty. We muſt do more duties, and we muſt

muſt do them better. And in this, although we can have no poſitive meaſures, becauſe they are potentially infinite, yet therefore we ought to take the beſt, becauſe we are ſure the greateſt is not too big; and we are not ſure that God will accept a worſe, when we can do a better. Now although this is to be underſtood of the internal affection only; becauſe that muſt never be abated, but God is at all times to be loved and ſerved with all our heart, yet concerning the degrees of external duty, as Prayers, and Alms, and the like, we are certainly tyed to a greater excellency in the degree, than was that of the *Scribes* and *Phariſees*. I am obliged to ſpeak one word for the determination of this inquiry, *viz.* to how much more of external duty Chriſtians are obliged, than was in the righteouſneſs of the *Scribes* and *Phariſees*. In order to this, briefly thus.

I remember that *Salvian* ſpeaking of old men ſumming up their Repentances, and making amends for the ſins of their whole life, exhorts them to Alms and works of Piety. But inquiring how much they ſhould do towards the redeeming of their Souls, anſwers with a little Sarcaſm, but plainly enough to give a wiſe man an anſwer. "A

"man

"man, says he, is not bound to give away all "his goods, unless peradventure he ows all "to God; but in that case I cannot tell "what to say; for then the case is altered. "A man is not bound to part with all his "estate; that is, unless his sins be greater "than his estate; but if they be, then he "may consider of it again, and consider "better. And he need not part with it "all, unless pardon be more precious to him "than his money, and unless heaven be "worth it all, and unless he knows justly "how much less will do it. If he does, let "him try his skill, and pay just so much and "no more than he owes to God: but if he "does not know, let him be sure to do "enough. His meaning is this. Not that a man is bound to give all he hath, and leave his children beggars; he is bound from that by another obligation. But as when we are tyed to pray continually, the meaning is, we should consecrate all our time by taking good portions out of all our time for that duty; the devoutest person being like the waters of ***Siloam***, a perpetual spring, but not a perpetual current; that is alwayes in readiness, but actually thrusting forth his waters at certain periods every day.

N.B.

*S. Hier. in comment. Isai. 8. Isidor. l. 13. Orig. cap. 13.*

So

So out of all our eſtate we muſt take for Religion and Repentance ſuch portions as the whole eſtate can allow; ſo much as will conſecrate the reſt; ſo much as is fit to bring when we pray for a great pardon, and deprecate a mighty anger, and turn aſide an intolerable fear, and will purchaſe an excellent peace, and will reconcile a ſinner: Now in this caſe a Chriſtian is to take his meaſures according to the rate of his contrition and his love, his Religion and his fear, his danger and his expectation, and let him meaſure his amends wiſely; his ſorrow pouring in, and his fear thruſting it down, and it were very well, if his love alſo would make it run over. For deceive not your ſelves, there is no other meaſure but this. So much good as a man does, or ſo much as he would do, if he could, ſo much of Religion and ſo much of repentance he hath, and no more: and a Man cannot ordinarily know that he is in a ſaveable condition, but by the Teſtimony which a Divine Philanthropy and a good mind alwayes gives, which is to omit no opportunity of doing good in our ſeveral proportions and poſſibilities.

There was an Alms which the Scribes and Phariſees were obliged by the Law to give

give the tenth of every third years increaſe; this they alwayes paid, and this ſort of Alms is called δικαιοσύνη, Righteouſneſs or Juſtice, but the Alms which Chriſtians ought to give is χάρις, and it is ἀγάπη, it is grace, and it is love, and it is abundance, and ſo the old Rabbins told: *Juſtitia propriè dicitur in iis quæ jure facimus; benignitas in iis quæ præter jus.* It is more than righteouſneſs, it is bounty and benignity, for that's the Chriſtian meaſure. And ſo it is in the other parts and inſtances of the righteouſneſs Evangelical. And therefore it is remarkable, that the Saints in the Old Teſtament were called εὐθεῖς, right men, and the book of *Geneſis*, as we find it twice atteſted by S. *Hierome*, was called by the Ancient Helleniſts, Βίβλος εὐθέων, the book of right or juſt men, the book of *Abraham*, *Iſaac* and *Jacob*. But the word for Chriſtians is χρηστοὶ, good men, harmleſs and profitable. Men that are good, and men that do good. In purſuance of which it is further obſerved by learned men, that the word ἀρετὴ, or vertue, is not in the four Goſpels; for the actions of Chriſts Diſciples ſhould not be in *gradu virtutis* only, vertuous and laudable, ſuch as theſe *Ariſtotle* preſſes in his *Magna Moralia*; they muſt

*Commen. in 12. Iſai. & l. 6. in* Ezek. *cap.* 18.

N. B.

pass on to a further excellency than so: the same which he calls πράξεις τῶν ἡρώων; they must be sometimes, and as often as we can in *gradu heroico*, or, that I may use the Christian style, they must be actions of perfection. Righteousness was the συνώνυμον for alms in the Old Testament, and τελειότης, or perfection was the word for Alms in the New; as appears by comparing the fifth of S. *Matthew*, and the sixth of S. *Luke* together; and that is the full state of this difference in the inquiries of the righteousness Pharisaical and Evangelical.

I have many more things to say, but ye cannot hear them now, because the time is past. One thing indeed were fit to be spoken of, if I had any time left; but I can only name it, and desire your consideration to make it up. This great Rule that Christ gives us, does also, and that principally too, concern Churches and Common-wealths, as well as every single Christian. Christian Parliaments must exceed the Religion and Government of the *Sanhedrim*. Your Laws must be more holy, the condition of the Subjects be made more tolerable, the Laws of Christ must be strictly enforced, you must not suffer your great Master to be dishonoured,

red, nor his Religion dismembred by Sects, or disgraced by impiety: you must give no impunity to vitious persons, and you must take care that no great example be greatly corrupted; you must make better provisions for your poor than they did, and take more care even of the external advantages of Christs Religion and his Ministers, than they did of the Priests and Levites; that is, in all things you must be more zealous to promote the kingdom of Christ, than they were for the Ministeries of *Moses*.

The sum of all is this; The righteousness Evangelical is the same with that which the Ancients called ἀποςολικὴν διάγειν πολίτειαν, to live an Apostolical life, that was the measure of Christians, the οἱ ἐναρέτως καὶ θεαρέςως βιοῦντες, men that desired to please God; that is, as *Apostolius* most admirably describes it, men who are curious of their very eyes, temperate in their tongue, of a mortified body, and a humble spirit, pure in their intentions, masters of their passions. Men who when they are injured return honourable words; when they are lessened in their estates, increase in their charity; when they

Ἐςὶ δὲ αὐτὴ ὀφθαλμῶν ἀκρίβεια, γλώσσης ἐγκράτεια, σώματος δουλαγωγία, φρόνημα ταπεινὸν, ἐννοίας καθαρότης, ὀργῆς ἀφανισμὸς· ἀγαρεύόμενος προτίθει, ἀποςερούμενος μὴ δικάζου, μισούμενος ἀγάπα, βιαζόμενος ἀνέχου, βλασφημούμενος παρακάλει, νεκρώθητι τῇ ἁμαρτίᾳ, συςαυρώθητι τῷ Χριςῷ, ὅλην τὴν ἀγάπην μετάθες ἐπὶ τὸν κύριον.

are abuſed, they yet are courteous and give intreaties; when they are hated, they pay love; men that are dull in contentions, and quick in loving kindneſſes, ſwift as the feet of *Aſahel*, and ready as the chariots of *Amminadib*. True Chriſtians are ſuch as are crucified with Chriſt, and dead unto all ſin; and finally place their whole love on God, and for his ſake upon all mankind: this is the deſcription of a Chriſtian, and the true ſtate of the righteouſneſs Evangelical; ſo that it was well ſaid of *Athenagoras*, οὐδεὶς χρεισιανὸς πονηρὸς, εἰ μὴ ὑποκρίνεται τὸν λόγον, no Chriſtian is a wicked man, unleſs his life be a continual lie, unleſs he be falſe to God and his Religion. For the righteouſneſs of the Goſpel is in ſhort, nothing elſe but a tranſcript of the life of Chriſt; *de matthana nahaliel*; *de nahaliel Bamoth*, ſaid R. *Joſhua*; Chriſt is the image of God, and every Chriſtian is the image of Chriſt, whoſe example is imitable, but it is the beſt, and his laws are the moſt perfect, but the moſt eaſie, and the promiſes by which he invites our greater ſervices are moſt excellent, but moſt true; and the rewards ſhall be hereafter, but they ſhall abide for ever, and (that I may take notice of the laſt words of my Text) the threat-

*Legat. pro Chriſtianis.*

N.B.

N.B.

threatnings to them that fall ſhort of this righteouſneſs are moſt terrible, but moſt certainly ſhall come to paſs; *they ſhall never enter into the kingdom of heaven*; that is, their portion ſhall be ſhame and an eternal priſon, ἀσφαλτώδες ῥεῦμα, a flood of brimſtone, and a cohabitation with Devils to eternal ages: and if this conſideration will not prevail, there is no place left for perſwaſion, and there is no uſe of reaſon; and the greateſt hopes and the greateſt fears can be no argument or ſanction of laws; and the greateſt good in the world is not conſiderable, and the greateſt evil is not formidable; but if they be, there is no more to be ſaid; if you would have your portion with Chriſt, you muſt be righteous by his meaſures, and theſe are they that I have told you.

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THE

THE

# CHRISTIANS CONQUEST

## Over the Body of Sin.

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### Rom. VII. 19.

*For the good that I would, I do not: but the evil which I would not, that I do.*

WHat the Eunuch ſaid to *Philip*, when he read the book of the Prophet *Iſaiah*; *Of whom ſpeaketh the Prophet this, of himſelf, or ſome other man?* The ſame queſtion I am to ask concerning the words of my Text: Does S. *Paul* mean this of himſelf, or of ſome other? It is hoped that he ſpeaks it of himſelf; and means that though his underſtanding is convinced that he ought to ſerve God; and that he hath ſome imperfect deſires to do ſo; yet the Law of God without is oppoſed by a law of Sin within.

We

We have a corrupted nature, and a body of infirmity, and our reason dwells in the dark, and we must go out of the world before we leave our sin. For besides that some sins are esteemed brave and honourable, and he is a baffled person that dares not kill his brother like a Gentleman; our very Tables are made a snare, and our civilities are direct treasons to the soul. You cannot entertain your friend but excess is the measure; and that you may be very kind to your Guest, you step aside and lay away the Christian; your love cannot be expressed unless you do him an ill turn, and civilly invite him to a Feaver. Justice is too often taught to bow to great interests, and men cannot live without flattery; and there are some Trades that minister to sin, so that without a sin we cannot maintain our Families; and if you mean to live, you must do as others do. Now so long as men see they are like to be undone by innocence, and that they can no way live but by compliance with the evil customs of the world, men conclude practically, because they must live they must sin; they must live handsomely, and therefore must do some things unhandsomely, and so upon the whole matter sin is unavoidable.

Fain

Fain they would but cannot tell how to help it. But ſince it is no better, it is well it is no worſe. For it is *S. Pauls* caſe, no worſe man; he would and he would not, he did and he did not; he was willing, but he was not able; and therefore the caſe is clear, that if a man ſtrives againſt ſin, and falls unwillingly, it ſhall not be imputed to him; he may be a regenerate man for all that. A man muſt indeed wrangle againſt ſin when it comes, and like a peeviſh lover reſiſt and conſent at the ſame time, and then all is well; for this not only conſiſts with, but is a ſign of the ſtate of regeneration.

If this be true, God will be very ill ſerved. If it be not true, moſt men will have but ſmall hopes of being ſaved, becauſe this is the condition of moſt men. What then is to be done? Truth can do us no hurt; and therefore be willing to let this matter paſs under examination; for if it trouble us now, it will bring comfort hereafter. And therefore before I enter into the main inquiry, I ſhall by deſcribing the ſtate of the man, of whom S. *Paul* ſpeaks here, tell you plainly, who it is that is in this ſtate of ſad things, and then do ye make your reſolutions according as you ſhall find it neceſſary

for the ſaving of your ſouls; which I am ſure ought to be the end of all preaching.

1. The man S. *Paul* ſpeaks of is one that is *dead*, v. 9. one that was *deceived* and *ſlain*, v. 11. one in whom *ſin was exceeding ſinful*, v. 13. that is, highly imputed, greatly malicious, infinitely deſtructive: he is one who is *carnal*, *and ſold under ſin*, v. 14. he is one that ſins againſt his *conſcience* and his *reaſon*, v. 16. he is one in whom *ſin dwells*, but the Spirit of God does not dwell; for *no good thing dwels in him*, v. 18. he is one who is *brought into captivity to the law of ſin*, he is a ſervant of uncleanneſs, with his fleſh and members ſerving the law of ſin, v. 25. Now N.B. if this be a ſtate of regeneration, I wonder what is, or can be a ſtate of reprobation! for though this be the ſtate of Nature, yet it cannot be the ſtate of one redeemed by the Spirit of Chriſt; and therefore flatter not your ſelves any more, that it is enough for you to have good deſires, and bad performances: never think that any ſin can reign in you, and yet you be ſervants of God: that ſin can dwell in you, and at the ſame time the Spirit of God can dwell in you too; or that life and death can abide together. Rom. 8. 13. The ſum of affairs is this. *If ye live after the*

*the flesh, ye shall dy; but if ye through the Spirit do mortifie the deeds of the body, ye shall live,* but not else upon any terms whatsoever.

My Text is one of the hard places of S. *Paul*; which, as *S. Peter* sayes, *the ignorant and the unstable wrest to their own damnation.* But because in this case the danger is so imminent, and the deception would be so intolerable, S. *Paul* immediately after this Chapter (in which under his own person, as was usual with him to do, he describes the state of a natural man advanced no further than *Moses* Law, and not redeemed by the blood of Christ, or inlightned by the Spirit of God, and taught by the wiser Lessons and Sermons of the Gospel) immediately spends the next Chapter in opposing the Evangelical state to the Legal, the Spiritual to the Carnal, the Christian to the Natural; and tells us plainly, he that is redeemed by the blood of Christ, is redeemed from the power of sin: he that is Christs freed man, is not a slave of sin, not captive to the Devil at his will: he that is in *the flesh cannot please God*, but that every servant of Christ is freed from sin, and is a servant of righteousness, and redeemed from all his vain conversation: for this is

the end of Christs coming, and cannot be in vain unless we make it so. He came to bless us by turning every one of us from our iniquities. Now concerning this, besides the evidence of the thing it self, that *S. Paul* does not speak these words of himself, but by a μεταςχηματισμὸς, under his own borrowed person he describes the state of a carnal, unredeemed, unregenerate person, NB is expressly affirmed by S. *Irenæus* and *Origen*, by *Tertullian* and *S. Basil*, by *Theodoret* and S. *Chrysostom*, by S. *Jerom*, and sometimes by *S. Austin*, by *S. Ambrose*, and S. *Cyril*, by *Macarius* and *Theophylact*; and is indeed that true sense and meaning of these words of S. *Paul*, which words none can abuse or misunderstand, but to the great prejudice of a holy life, and the Patronage of all iniquity.

But for the stating of this great case of 1 conscience, I shall first in short describe to you what are the proper causes which place men, and keep them in this state of a necessi- 2 ty of sinning; and 2. I shall prove the absolute necessity of coming out of this con- 3 dition, and quitting all our sin. 3. In what 4 degree this is to be affected. 4. By what Instruments this is to be done; and all these being

being practical will of themſelves be ſufficient uſe to the Doctrines, and need no other applicatory but a plain exhortation.

1. What are the cauſes of this evil, by which we are firſt placed, and ſo long kept in a neceſſity of ſinning, ſo that we cannot do what good we would, nor avoid the evil that we hate?

The firſt is the evil ſtate of our Nature. And indeed he that conſiders the dayly experiment of his own weak Nature, the ignorance and inconſtancy of his ſoul being like a ſick mans legs, or the knees of Infants, reeling and unſtable by diſeaſe or by infirmity, and the perpetual leaven and germinations, the thruſtings forth, and ſwelling of his ſenſes, running out like new wine into vapours and intoxicating activities, will readily confeſs, that though even in nature *a* there may be many good inclinations to many inſtances of the Divine Commandments; yet it can go no further than this *velleity*, this *b* deſiring to do good, but is not able. And upon this account it is that *Lactantius* brings in the Pagan or natural man complaining, *Volo equidem non peccare, ſed vincor, indutus enim ſum carne fragili & imbecillâ.* This is very true; and I adde only this

this caution. There is not in the corruption of our nature so much as will save us harmless, or make us excusable if we sin against God. Natural corruption can make us criminal, but not innocent; for though by him that willingly abides in the state of mere nature, sin cannot be avoided, yet no man is in that state longer than he loves to be so; for the Grace of God came to rescue us from this evil portion, and is alwayes present to give us a new nature, and create us over again: and therefore though sin is made necessary to the natural man by his impotency and fond loves, that is by his unregenerate nature, yet in the whole constitution of affairs, God hath more then made it up by his Grace, if we will make use of it. *In pueris elucet spes plurimorum, quæ ubi emoritur ætate, manifestum est non defeciſſe naturam, sed curam*, said *Quintilian*. We cannot tell what we are, or what we think in our infancy; and when we can know our thoughts we can easily observe that we have learned evil things by evil examples, and the corrupt manners of an evil conversation: *& ubi per socordiam vires, tempus, ingenium defluxêre, naturæ infirmitas accusatur*; that indeed is too true; we grow lazy, and wanton,

ton, and we loſe our time, and abuſe our parts, and do ugly things, and lay the fault wholly upon our natural infirmities; but we muſt remember that by this time it is a ſtate of Nature, a ſtate of fleſh and blood, which cannot enter into Heaven. The natural man and the natural child are not the ſame thing in true Divinity. The natural child indeed can do no good; but the natural man cannot chooſe but do evil; but it is becauſe he will do ſo; he is not born in the ſecond birth, and renewed in the Baptiſm of the Spirit.

2. We have brought our ſelves into an accidental neceſſity of ſinning by the evil principles which are ſucked in by great parts of mankind. We are taught ways of going to Heaven without forſaking our ſins; of repentance without reſtitution; of being in charity without hearty forgiveneſs, and without love; of believing our ſins to be pardoned before they are mortified; of truſting in Chriſts death without conformity to his life; of being in Gods favour upon the only account of being of ſuch an opinion; and that when we are once in, we can never be out. We are taught to believe that the events of things do not depend upon our N.B.

cruci-

crucifying our evil and corrupt affections, but upon eternal and unalterable Counsels; that the promises are not the rewards of obedience, but graces pertaining only to a few prædestinates, and yet men are Saints for all that; and that the Laws of God are of the race of the Giants, not to be observed by any grace or by any industry, this is the Catechism of the ignorant and the prophane: but without all peradventure the contrary propositions are the way to make the world better: but certainly they that believe these things do not believe it necessary that we should eschew all evil: and no wonder then if when men upon these accounts slacken their industry and their care, they find sin still prevailing, still dwelling within them, and still unconquerable by so slight and disheartned labours. For Ἰδιώτης πᾶς καὶ ἀπαίδευτος τέκνον τίνα παῖς ἐστὶ: every fool and every ignorant person is a child still; and it is no wonder that he who talks foolishly should do childishly and weakly.

3 To our weak and corrupted nature, and our foolish discourses, men do dayly superinduce evil habits and customs of sinning. *Consuetudo mala tanquam hamus infixus animæ*, said the Father; an evil custom is a hook in the

the ſoul, and draws it whither the Devil pleaſes. When it comes to the καρδία γεγυμνασμένη πλεονεξίας, as *S. Peter's* word is, *a heart exerciſed with covetous practices*, then it is alſo ἀδύνατος, it is weak and unable to do the good it fain would, or to avoid the evil which in a good fit it pretends to hate. This is ſo known I ſhall not inſiſt upon it; but adde this only, that wherever a habit is contracted, it is all one what the inſtance be; it is as eaſie as delicious, as unalterable in vertue as in vice; for what helps nature brings to a vitious habit, the ſame and much more the Spirit of God, by his power and by his comforts can do in a vertuous; and then we are well again. You ſee by this who are, and why they are in this evil condition. The evil natures, and the evil principles, and the evil manners of the world, theſe are the cauſes of our imperfect willings, and weaker actings in the things of God; and as long as men ſtay here, ſin will be unavoidable. For even meat it ſelf is loathſom to a ſick ſtomack; and it is impoſſible for him that is heart-ſick to eat the moſt wholſom diet; and yet he that ſhall ſay eating is impoſſible, will be beſt confuted by ſeeing all the healthful men in the world eat heartily every day.

2. But what then? Cannot sin be avoided? Cannot a Christian mortifie the deeds of the body? Cannot Christ redeem us, and cleanse us from all our sins? Cannot the works of the Devil be destroyed? That's the next particular to be inquired of. Whether or no it be not necessary, and therefore very possible for a servant of God to pass from this evil state of things, and not only hate evil, but avoid it also?

*He that saith he hath not sinned is a lyar*; but what then? Because a Man hath sinned, it does not follow he must do so always. *Hast thou sinned? do so no more* (said the wise *Ben-sirach*) and so said Christ to the poor Paralytick, *Go and sin no more.* They were excellent words spoken by a holy Prophet [*Let not the sinner say he hath not sinned; For God shall burn coals of fire upon his head, that saith before the Lord God and his glory, I have not sinned.*] Well! that case is confessed. *All men have sinned, and come short of the glory of God.* But is there no remedy for this? Must it always be so, and sin for ever must have the upper hand, and for ever baffle our resolutions, and all our fierce and earnest promises of amendment? God forbid; there was a time then to come, and, blessed be God, it

hath

hath been long come [*Yet a little while* (ſaith that Prophet) *and iniquity ſhall be taken out of the earth, and righteouſneſs ſhall reign among you.*] For, that's in the day of Chriſts kingdom, the manifeſtation of the Goſpel: when Chriſt reigns in our hearts by his Spirit, Dagon and the Ark cannot ſtand together; we cannot ſerve Chriſt and *Belial.* And as in the ſtate of nature no good thing dwells within us, ſo when Chriſt rules in us, no evil thing can abide. *For every plant that my heavenly Father hath not planted ſhall be rooted up,* and caſt away into the fires of conſumption or purification. But how ſhall this come to paſs, ſince we all find our ſelves ſo infinitely weak and fooliſh? I ſhall tell you. *It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of heaven,* ſaid Chriſt. It is impoſſible to nature, it is impoſſible to them that are given to vanity; it is impoſſible for them that delight in the evil ſnare. But Chriſt adds; *With men this is impoſſible, but with God all things are poſſible.* What we cannot do for our ſelves, God can do for us and with us. What Nature cannot do, the Grace of God can. So that the thing may be done, not indeed by our ſelves, but *gratia Dei mecum,* ſaith

S. *Paul*; God and man together can do it. But if it can be done any way that God hath put into our powers, the consequent is this; No mans good will shall be taken in exchange for the real and actual mortification of his sins. He that sins, and would fain not sin, but sin is present with him whether he will or no, let him take heed; for the same is *the Law of sin*, and *the Law of death* (saith the Apostle) and that mans heart is not right with God. For it is impossible men should pray for deliverance and not be heard, that they should labour and not be prosperous, unless they pray amiss, and labour falsely. Let no man therefore please himself with talking of great things, with perpetual conversation in pious discourses, or with ineffective desires of serving God. He that does not practise as well as he talks, and do what he desires, and what he ought to do, confesses himself to sin greatly against his conscience; and it is a prodigious folly to think that he is a good man, because though he does sin, yet it was against his mind to do so. A mans conscience can never condemn him, if that be his excuse, to say that his conscience checkt him; and that will be but a sad apology at the day of Judgement. Some men talk

talk like Angels, and pray with great fervor, and meditate with deep receſſes, and ſpeak to God with loving affections, and words of union, and adhere to him in ſilent devotion, and when they go abroad are as paſſionate as ever, peeviſh as a frighted Fly, vexing themſelves with their own reflexions. They are cruel in their bargains, unmerciful to their tenants, and proud as a Barbarian Prince. They are for all their fine words impatient of reproof, ſcornful to their Neighbours, lovers of money, ſupream in their own thoughts, and ſubmit to none; all their ſpiritual life they talk of, is nothing but ſpiritual fancy and illuſion: they are ſtill under the power of their paſſions, and their ſin rules them imperiouſly, and carries them away infallibly. Let theſe men conſider; there are ſome men think it impoſſible to do as much as they do. The common ſwearer cannot leave that vice and talk well; and theſe men that talk thus well, think they cannot do as well as they talk; but both of them are equally under the power of their reſpective ſins, and are equally deceived, and equally not the ſervants of God. * This is true; but it is equally as true; that there is no neceſſity for all this; for it ought, N.B.

ought, and it may be otherwise if we please.
Gal. 5. 16. For I pray be pleased to hear S. *Paul. Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.* There's your remedy. *For the Spirit lusteth against the flesh, and the flesh against the Spirit,* there's the cause of it, ἵνα μὴ ποιῆτε, *so that ye may not, or cannot do the things ye would.* That's the blessed consequent and product of that cause. That is plainly, As there is a state of carnality (of which *S. Paul* speaks in my Text) so that in that state a man cannot but obey the flesh: so there is also a state of spirituality, when sin is dead, and righteousness is alive; and in this state the flesh can no more prevail, than the Spirit could do in the other.
Rom. 8. 7. * Some men cannot choose but sin; for *the carnal mind is not subject to God, neither indeed can be* (saith S. *Paul*;) but there are also some men, that cannot endure any thing that is not good. It is a great pain for a temperate man to suffer the disorders of Drunkenness, and the shames of Lust are intolerable to a chaste and modest person. This
1 Joh. 3. 9. also is affirmed by *S. John, Whosoever is born of God doth not commit sin, for his seed remaineth in him.* So that you see it is possible for

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a good man not to commit the ſin to which he is tempted; but the Apoſtle ſayes more, *He doth not commit ſin, neither indeed can he, becauſe he is born of God.*

And this is agreable to the words of our Bleſſed Saviour; *A corrupt tree cannot bring forth good fruit; and a good tree cannot bring forth evil fruit,* that is, as the child of Hell is carried to Sin *pleno impetu,* he does not check at it; he does it and is not troubled; ſo on the other ſide, a child of God is as fully convinced of righteouſneſs, and that which is unrighteous is as hateful to him, as *Colocynths* to the taſte, or the ſharpeſt punctures to the Pupil of the eye. We may ſee ſomething of this in common experiences. What man of ordinary prudence and reputation can be tempted to ſteal, or for what price would he be tempted to murder his friend? If we did hate all ſins as we hate theſe, would it not be as eaſy to be as innocent in other inſtances, as moſt men are in theſe; and we ſhould have as few Drunkards as we have thieves. In ſuch as theſe, we do not complain in the words of my Text; *What I would not, that I do; and what I would, I do not.* Does not every good man overcome all the power of great ſins? And can he

Matth. 7. 18.

he by the Spirit of God and right reason, by fear and hope conquer *Goliath*, and beat the sons of the Giant, and can he not overcome the little Children of *Gath*? or is it harder to overcome a little sin than a great one? Are not the temptations to little sins very little, and yet are they greater and stronger than a mighty grace? Could the poor Demoniack that liv'd in the graves, by the power of the Devil break his iron chains in pieces, and cannot he who hath the Spirit of God dissolve the chains of sin? *Through Christ that strengthens me, I can do all things*, saith S. *Paul*. *Satis sibi copiarum cum Publio Decio, & nunquam nimium hostium fore*, said one in *Livie*; which is best rendred by S. *Paul*; *If God be with us, who can be against us*? Nay there is an ὑπερνικῶμεν in S. *Paul*, *We are more than Conquerers*; for even amongst an army of Conquerours there are degrees of exaltation; and some serve God like the Centurion, and some like S. *Peter*; some like *Martha*, and some like *Mary*; μετ' εὐκολίας ἅπάσης, ἄνευ πόνων ἢ ἱδρώτων, all good men conquer their temptation, but some with more ease, and some with a clearer victory; and more than thus, *Non solum viperam terimus, sed ex ea antidotum conficimus*, we kill the Viper, and

and make treacle of him, that is, not only escape from, but get advantages by temptations. But we commonly are more afraid than hurt. *Let us therefore lay aside every weight and the sin that doth so easily beset us*; Heb. 12. 1. so we read the words of the Apostle: but S. *Chrysostoms* reddition of them is better; for the word εὐπερίστατος is a perfect passive, and cannot signifie the strength and irresistibility of sin upon us; but the quite contrary: εὐπερίστατος ἁμαρτία signifies *the sin that is so easily avoided*, as they that understand that language know very well. And if we were so wise and valiant as not to affright our selves with our own terrors, we should quickly find, that by the help of the Spirit of God, we can do more then we thought we could. It was said of *Alexander*, *Bene ausus est vana contemnere*, he did no great matter in conquering the Persian, because they were a pitiful and a soft people; only he understood them to be so, and was wise and bold enough not to fear such images, and men of clouts. But men in the matter of great sins and little, do as the *Magicians* of *Ægypt*; when *Moses* turned his rod into a Serpent it moved them not; but when they saw the Lice and the Flies, then they

were afraid. We see that by the Grace of God we can escape great sins, but we start at Flies, and a bird out of a Bush disorders us: the Lyon in the way troubles us not; but a Frog and a Worm affrights us. Remember the saying of S. *Paul*, *Christ came to redeem to himself a Church, and to present it pure and spotless before the Throne of Grace*; and if you mean to be of this number, you must endeavour to be under this qualification, that is, (as *Paul* laboured to be) *void of offence both towards God, and towards Man.* And so I have done with the second Proposition; It is necessary that all sin great and little should be mortified and dead in us, and that we no longer abide in that state of slavery as to say, *The good that I would, I do not; but the evil that I would not, that I do.*

3. In the next place we are to inquire in what degree this is to be effected; for though in negatives properly there are no degrees, yet unless there be some allays in this Doctrine, it will not be so well, and it may be your experiences will for ever confute my Arguments. For *who can say that he is clean from his sin?* (said the Wiseman) and as our Blessed Saviour said, *He that is innocent*

*cent amongſt you all, let him throw the firſt ſtone at the ſinner* and ſpare not.

To this I anſwer in the words of S. *Gregory*. All mans righteouſneſs will be found to be unrighteous, if God ſhould ſeverely enter into judgment; but therefore even after our innocence we muſt pray for pardon, *ut quæ ſuccumbere diſcuſſa poterat, ex judicis pietate convaleſcat*, that our innocence which in ſtrictneſs of Divine judgment would be found ſpotted and ſtained, by the mercy of our Saviour may be accepted. *S. Bernard* expreſſes this well. *Noſtra ſiqua eſt humilis juſtitia, recta forſitan ſed non pura.* Our humble righteouſneſs is perhaps right in the eyes of God, but not pure, that is, accepted by his mercy, but it is ſuch as dares not contend in judgment. For as no man is ſo much a ſinner, but he ſometimes ſpeaks a good word, or does ſome things not ill; and yet that little good interrupts not that ſtate of evil: ſo it is amongſt very good men, from whom ſometimes may paſs ſomething that is not commendable; and yet their heart is ſo habitually right towards God, that they will do nothing but (I do not ſay which God in juſtice cannot, but) which in mercy he will not impute to eternal condemnation.

It was the case of *David*; *He was a man after Gods own heart*; nay it is said, *he was blameless save in the matter of* Uriah; and yet we know he numbred the people, and God was angry with him and punished him for it: but because he was a good man and served God heartily, that other fault of his was imputed to him no further: God set a fine upon his head for it, but it was *salvo contenemento*, the main stake was safe.

For concerning good men the question is not whether or no God could not in the rigour of justice blame their indiscretion, or impute a foolish word, or chide them for a hasty answer; or a careless action, for a less devout prayer, or weak hands, for a fearful heart, or a trembling faith. These are not the measures by which God judges his children; *for he knoweth whereof we are made, and he remembers that we are but dust.* But the question is, whether any man that is covetous or proud, false to his trust, or a Drunkard, can at the same time be a child of God? No certainly he cannot. But then we know that God judges us by Jesus Christ, that is, with the allays of mercy, with an eye of pardon, with the sentences of a Father, by the measures of a man, and by analogy to all our

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unavoidable abatements. God could enter with us into a more severe judgment, but he would not; and no justice tied him from exercising that mercy. But according to the measures of the Gospel, *he will judge every man according to his works.* Now what these measures are is now the question. To which I answer first in general, and then more particularly.

1. In general thus. A Christians innocence is always to be measured by the plain lines and measures of the Commandments; but are not to be taken into account by uncertain and fond opinions, and the scruples of zealous and timorous persons. My meaning is this. Some men tell us that every natural inclination to a forbidden object is a sin; which they that believe, finding them to be natural, do also confess that such sins are unavoidable. But if these natural and first motions be sins, then a man sins whether he resist them, or resists them not, whether he prevails, or prevails not; and there is no other difference but this; he that fights not against, but always yields to his desires, sins greatest; and he that never yields but fights always, sins oftenest. But then, by this reckoning it will indeed be impossible to avoid

avoid millions of sins; because the very doing of our duty does suppose a sin. If God should impute such first desires to us as sins, we were all very miserable; but if he does not impute them, let us trouble our selves no further about them, but to take care that they never prevail upon us. Thus men are taught that they never say their prayers, but they commit a sin. Indeed that is true but too often; but yet it is possible for us by the Grace of God to please him in saying our prayers, and to be accepted of him. But N.B. indeed if God did proceed against us as we do against one another, no man could abide innocent for so much as one hour. But Gods judgement is otherwise: He inquires if the heart be right, if our labour be true, if we love no sin, if we use prudent and efficacious instruments to mortifie our sin, if we go about our Religion as we go about the biggest concerns of our life; if we be sincere and real in our actions and intentions. For this is the ἀναμαρτησία that God requires of us all; this is that sinless state, in which if God does not find us, we shall never see his glorious face, and if he does find us, we shall certainly be saved by the blood of Jesus. For in the style of Scripture to be εἰλικρινεις καὶ ἀπρόσκο-

ἀπρόσκοποι is the same thing; to be sincere, and to be without offence is all one. Thus *David* spake heartily, *I am utterly purpos'd that my mouth shall not offend; and thou shalt find no wickedness in me.* He that endeavours this, and hopes this, and does actions, and uses means accordingly, not being deceived by his own false heart, nor abused by evil propositions, this man will stand upright in the Congregations of the Just; and though he cannot challenge Heaven by merit, yet he shall receive it as a gift, by promise and by grace. *Lex nos innocentes esse jubet, non curiosos*, said *Seneca*. For God takes no judgment of us by any measures; but of the Commandment without, and the heart and the conscience within; but he never intended his Laws to be a snare to us, or to entrap us with consequences and dark interpretations, by large deductions and witty similitudes of faults; but he requires of us a sincere heart and a hearty labour in the work of his Commandments: he calls upon us to avoid all that which his Law plainly forbids, and which our consciences do condemn. This is the general measure. The particulars are briefly these.

1. Every Christian is bound to arrive at

at that state, that he have remaining in him no habit of any sin whatsoever. Our old man must be crucified; the body of sin must be destroyed; he must no longer serve sin; sin shall not have the dominion over you. All these are the Apostles words; that is plainly, as I have already declared, you must not be at that pass, that though ye would avoid sin ye cannot. For he that is so, is a most perfect slave, and Christs freed man cannot be so. Nay, he that loves sin, and delights in it, hath no liberty indeed, but he hath more shew of it, than he that obeys it against his will.

*—— Libertatis servaveris umbram,*
*Si quicquid jubeare velis——.*

He that loves to be in the place, is a less prisoner, than he that is confined against his will.

2. He that commits any one sin by choice and deliberation is an enemy to God, and is under the dominion of the flesh. In the case of deliberate sins one act does give the denomination; he is an Adulterer that so much as once foully breaks the holy Laws of Marriage. *He that offends in one is guilty of*

*of all*, ſaith S. *James*. S. *Peters* Denial, and *Davids* Adultery had paſſed on to a fatal iſſue, if the mercy of God, and a great repentance had not interceded. But they did ſo no more, and ſo God reſtored them to Grace and Pardon. And in this ſenſe are the words of *S. John*, ὁ ποιῶν τὴν ἁμαρτίαν, *he that does a ſin is of the Devil*, and *he that is born of God* ἁμαρτίαν οὐ ποιεῖ, *he does not commit a ſin*; he chooſes none, he loves none, he endures none; *talia quæ non faciet bonæ fidei & ſpei Chriſtianus*; they do no great ſin, and love no little one. A ſin choſen and deliberately done, is, as *Tertullians* expreſſion is, *crimen devoratorium ſalutis*; it devours ſalvation. For as there are ſome ſins which can be done but once; as a man can kill his Father but once, or himſelf but once; ſo in thoſe things which can be repeated, a perfect choice is equivalent to a habit, it is the ſame in principle, that a habit is in the product. In ſhort he is not a child of God, that knowingly and deliberately chooſes any thing that God hates. 1 Joh. 3. 8.

3. Every Chriſtian ought to attain to ſuch a ſtate of life, as that he never ſin, not only by a long deliberation, but alſo not by paſſion. I do not ſay that he is not a

good Christian, who by passion is suddenly surpriz'd and falls into folly; but this I say, that no passion ought to make him choose a sin. For let the sin enter by anger or by desire, it is all one, if the consent be gain'd. It is an ill sign if a man, though on the sudden, consents to a base action. Thus far every good man is tied, not only to endeavour, but to prevail against his Sin.

4. There is one step more; which if it be not actually effected, it must at least be greatly endeavour'd; and the event be left to God: and that is, that we strive for so great a dominion over our sins and lust, as that we be not surpriz'd on a sudden. This indeed is a work of time, and it is well if it be ever done; but it must alwayes be endeavoured. But in this particular, even good men are sometimes unprosperous. *S. Epiphanius* and S. *Chrysostom* grew once into choler, and they past too far, and lost more then their argument, they lost their reason, and they lost their patience: and *Epiphanius* wished that S. *Chrysostom* might not die a Bishop; and he in a peevish exchange wished that *Epiphanius* might never return to his Bishoprick; when they had forgotten their foolish anger, God re-

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membred it, and ſaid *Amen* to both their curſed ſpeakings. Nay, there is yet a greater example of humane frailty. S. *Paul* and *Barnabas* were very holy perſons, but once in a heat they were both to blame, they were peeviſh and parted company. This was not very much: but God was ſo diſpleaſed, even for this little Fly in their Box of Oyntment, that their ſtory ſayes, they never ſaw one anothers face again. Theſe earneſt emiſſions and tranſportations of paſſion do ſometime declare the weakneſs of good men; but that even here we ought at leaſt to endeavour to be more than Conquerors appears in this, becauſe God allows it not, and by puniſhing ſuch follies does manifeſt that he intends that we ſhould get victory over our ſuddain paſſions, as well as our natural luſts. And ſo I have done with the third inquiry, in what degree God expects our innocence; and now I briefly come to the laſt particular, which will make all the reſt practicable; I am now to tell you how all this can be effected, and how we ſhall get free from the power and dominion of our ſins.

4. The firſt great inſtrument is Faith. He that hath Faith like a grain of Muſtard

ſeed can remove mountains; the mountains of ſin ſhall fall flat at the feet of the Faithful man, and ſhall be removed into the ſea, the Sea of Chriſts blood and penitential waters. *Faith overcometh the world*, ſaith S. *John*; and *walk in the Spirit, and ye ſhall not fulfil the luſts of the fleſh*: there are two of our enemies gone; the world and the fleſh, by Faith and the *S*pirit, by the Spirit of Faith; and as for the Devil, *put on the ſhield of Faith*, and *reſiſt the Devil, and he will flee from you*, ſaith the Apoſtle; and the powers of ſin ſeem inſuperable to none, but to them that have not Faith; we do not believe that God intends we ſhould do what he ſeems to require of us; or elſe we think that though Gods grace abounds, yet ſin muſt ſuperabound expreſly againſt the ſaying of *S. Paul*, or elſe we think that the evil ſpirit is ſtronger than the good *S*pirit of God. Hear what *S. John* ſaith, *My little children,* 1 Joh. 4. 4. *ye are of God, and have overcome the evil one; for the Spirit that is in you is greater than that which is in the world.* Believeſt thou this? If you do, I ſhall tell you what may be the event of it. When the father of the boy, poſſeſſed with the Devil, told his ſad ſtory Mark. 9. 23. to Chriſt; he ſaid; *Maſter if thou canſt do*

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*any thing, I pray help me.* Chriſt anſwered him, *If thou canſt believe, all things are poſſible to him that believeth.* N. B. And therefore if you do believe this, go to your prayers, and go to your guards, and go to your labour; and try what God will do for you. For whatſoever things ye deſire, when ye pray, believe that ye ſhall receive them, and ye ſhall have them. Now conſider; Do not we every day pray in the Divine Hymn called *Te Deum, Vouchſafe, O Lord, to keep us this day without ſin?* And in the Collect at morning prayer, [*and grant that this day we fall into no ſin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do alwayes that which is righteous in thy ſight?*] Have you any hope, or any faith when you ſay that Prayer? And if you do your duty as you can, do you think the failure will be on Gods part? Fear not that; if you can truſt in God, and do accordingly; *though your ſins were as ſcarlet, yet they ſhall be as white as ſnow,* and pure as the feet of the holy Lamb. Only let us forſake all thoſe weak propoſitions which cut the nerves of faith, and make it impoſſible for us to actuate all our good deſires, or to come out from the power of ſin.

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2. He that would be free from the slavery of Sin, and the necessity of sinning must alwayes watch. I, that's the point; but who can watch alwayes? Why every good man can watch alwayes: and that we may not be deceived in this, let us know, that the running away from a temptation is a part of our watchfulness, and every good employment is another great part of it, and a laying in provisions of Reason and Religion before hand, is yet a third part of this watchfulness; and the conversation of a Christian is a perpetual watchfulness; not a continual thinking of that one, or those many things which may indanger us; but it is a continual doing something directly or indirectly against sin. He either prayes to God for his Spirit, or relies upon the promises, or receives the Sacrament, or goes to his Bishop for Counsel and a Blessing, or to his Priest for Religious offices, or places himself at the feet of good men to hear their wise sayings, or calls for the Churches prayers, or does the duty of his calling, or actually resists Temptation, or frequently renews his holy Purposes, or fortifies himself by Vows, or searches into his Danger by a daily examination; so that in the whole he is for ever upon his guards.

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* This duty and caution of a Chriſtian is like watching leſt a man cut his finger. Wiſe men do not often cut their fingers, and yet every day they uſe a knife; and a mans eye is a tender thing, and every thing can do it wrong, and every thing can put it out; yet becauſe we love our eyes ſo well, in the midſt of ſo many dangers, by Gods providence and a prudent natural care, by winking when any thing comes againſt them, and by turning aſide when a blow is offered, they are preſerved ſo certainly, that not one man in ten thouſand does by a ſtroak loſe one of his eyes in all his life time. If we would tranſplant our natural care to a ſpiritual caution, we might by Gods grace be kept from loſing our ſouls, as we are from loſing our eyes; and becauſe a perpetual watchfulneſs is our great defence, and the perpetual preſence of Gods grace is our great ſecurity, and that this Grace never leaves us, unleſs we leave it, and the precept of a dayly watchfulneſs is a thing not only ſo reaſonable, but ſo many eaſy wayes to be performed, we ſee upon what terms we may be quit of our ſins, and more than Conquerors over all the enemies & impediments of Salvation.

3. If you would be in the ſtate of the *Li-*

*Liberty of the Sons of God*, that is, that you may not be servants of sin in any instance; be sure in the mortifications of sin, willingly or carelesly to leave no remains of it, no nest-egg, no principles of it, no affections to it; if any thing remains, it will prove to us as Manna to the sons of *Israel* on the second day, *it will breed worms and stink*. Therefore labour against every part of it, reject every proposition that gives it countenance; pray to God against it all; and what then? Why then, *Ask and you shall have* (said Christ.) Nay, say some; it is true; you shall be heard; but in part only; for God will leave some remains of sin within us, lest we should become proud by being innocent. So vainly do men argue against Gods goodness and their own blessings and Salvation, μετὰ πλείονος τέχνης καὶ παρασκευῆς, καὶ πραγματείας ἀπόλλυνται, (as S. *Basil* sayes) they contrive witty arts to undo themselves, being intangled in the periods of ignorant disputations. But as to the thing it self, if by the remains of sin they mean the propensities and natural inclinations to forbidden objects; there is no question but they will remain in us so long as we bear our flesh about us; and surely that is a great argu-

argument to make us humble. But these are not the sins which God charges on his people. But if by remains we mean any part of the habit of sin, any affection, any malice or perverseness of the Will; then it is a contradiction to say that God leaves in us such remains of Sin, lest by innocence we become Proud. For how should Pride spring in a mans heart, if there be no remains of Sin left? And is it not the best, the surest way to cure the Pride of our hearts by taking out every root of bitterness, even the root of Pride it self? Will a Physician purposely leave the Reliques of a disease, and pretend he does it to prevent a relapse? And is it not more likely he will relapse, if the sickness be not wholly cured? * But besides this; If God leaves any remains of Sin in us, what remains are they, and of what sins? Does he leave the remains of Pride? If so; that were a strange cure to leave the remains of Pride in us to keep us from being proud. But if not so; but that all the remains of Pride be taken away by the grace of God blessing our endeavours; what danger is there of being proud, the remains of which Sin are by the grace of God wholly taken away? But then, if the Pride of the heart N.B.

be cured, which is the hardest to be remov'd, and commonly is done last of all, who can distrust the power of the Spirit of God, or his goodness, or his promises, and say that God does not intend to cleanse his Sons and Servants from all unrighteousness; and according to S. *Pauls* prayer, *keep their bodies and souls, and spirits, unblameable to the coming of the Lord Jesus.* But however, let God leave what remains he please; all will be well enough on that side, but let us be careful, as far as we can, that we leave none: lest it be severely imputed to us, and the fire break out and consume us.

4. Let us without any further question, put this argument to a material issue; let us do all that we can do, towards the destruction of the whole body of sin; but let us never say we cannot be quit of our Sin till we have done all that we can do towards the mortification of it. For till that be done, how can any man tell where the fault lies, or whether it can be done or no. If any man can say that he hath done all that he could do, and yet hath failed of his duty; if he can say truly, that he hath endured as much as is possible to be endured, that he hath watched alwayes, and never nodded, when he

he could avoid it, that he hath loved as much as he could love, that he hath waited till he can wait no longer; then indeed, if he sayes true, we must confess that it is not to be understood. But is there any man in the World that does all that he can do? If there be, that man is blameless; if there be not, then he cannot say but it is his own fault that his sin prevails against him. It is true N.B. that no man is free from sin; but it is as true, that no man does as much as he can against it: and therefore no man must go about to excuse himself by saying, no man is free from his sin; and therefore no man can be; no not by the powers of grace: for he may as well argue thus, No man does do all that he can do against it; and therefore it is impossible he should do what he can do. The argument is apparently fooliſh, and the excuse is weak, and the deception visible, and sin prevails upon our weak arguings; but the consequence is plainly this. When any man commits a sin, he is guilty before God; and he cannot say he could not help it, and God is just in punishing every sin, and very merciful when he forgives us any: but he that sayes he cannot avoid it, that he cannot overcome his lust, confesses himself a

servant of Sin, and that he is not yet redeemed by the blood of the Holy Lamb.

5. He that would be advanced beyond the power and necessity of sinning must take great caution concerning his thoughts and secret desires. *For lust when it is conceived bringeth forth sin*; but if it be suppressed in the conception, it comes to nothing: but we find it hard to destroy the Serpent when the egg is hatched into a Cockatrice. The thought is ἀμάρτυρος ἁμαρτία; no man takes notice of it, but lets it alone till the sin be too strong, and then we complain we cannot help it. *Nolo sinas cogitationem crescere.* Suffer not your thoughts to grow up. For they usually come ἀχρόν, ὡς ἀκόπως, ἀπραγματεύτως, (as S. *Basil* sayes) suddenly, and easily, and without business; but take heed that you nurse them not; but if you chance to stumble, mend your pace; and if you nod, let it awaken you; for he only can be a good man, that raises himself up at the first trip, that strangles his sin in the birth. τοιαῦται τῶν ἁγίων ψυχαὶ, πρὶν ἔπεσαν ἀνίστανται, Good men rise up again, even before they fall, saith S. *Chrysostom.* Now I pray consider, that when sin is but in the thought, it is easily suppressed; and if it be stopt there

*Ille laudatur, qui ut cœperint statim interficit cogitata, & allidit ad petram.*

there, it can go no further; and what great mountain of labour is it then to abſtain from our ſin? Is not the Adultery of the eye eaſily cured by ſhutting the eye-lid? and cannot the thoughts of the heart be turned aſide by doing buſineſs, by going into company, by reading or by ſleeping? A man may divert his thoughts by ſhaking of his head, by thinking any thing elſe, by thinking nothing. *Da mihi Chriſtianum* (ſaith S. *Auſtin*) *& intelligit quod dico.* Every man that loves God underſtands this, and more than this to be true. Now if things be thus, and that we may be ſafe in that which is ſuppoſed to be the hardeſt of all; we muſt needs condemn our ſelves, and lay our faces in the duſt when we give up our ſelves to any ſin; we cannot be juſtified by ſaying we could not help it. For as it was decreed by the Fathers of the *Arauſican* Council 2d. *Hoc etiam ſecundum fidem Catholicam credimus, &c.* This we believe according to the Catholick Faith, that have received Baptiſmal Grace, all that are baptiz'd by the aid and cooperation of Chriſt, muſt and can (if they will labour faithfully) perform and fulfil thoſe things which belong unto ſalvation.

6. And

6. And lastly. If sin hath gotten the power of any one of us, consider in what degree the sin hath prevailed. If but a little, the battel will be more easy, and the victory more certain; but then be sure to do it throughly, because there is not much to be done. But if sin hath prevailed greatly, than indeed you have very much to do, therefore begin betimes, and defer not this work till old age shall make it extremely difficult, or death shall make it impossible.

*Nam quamvis prope te, quamvis temone sub uno*
*Vertentem sese frustra sectabere canthum,*
*Cum rota posterior curras, & in axe secundo.*

If thou beest cast behind; if thou hast neglected the duties of thy vigorous age, thou shalt never overtake that strength; the hinder wheel, though bigger than the former, and measures more ground at every revolution: yet shall never overtake it: and all the second counsels of thy old age, though undertaken with greater resolution, and acted with the strengths of fear and need, and pursued with more pertinacious purposes than

than the early repentances of young men, yet ſhall never overtake thoſe advantages which you loſt when you gave your youth to folly, and the cauſes of a ſad repentance.

However if you find it ſo hard a thing to get from the power of one maſter-ſin, if an old Adulterer does dote, if an old Drunkard be further from remedy than a young ſinner, if Covetouſneſs grows with old age, if ambition be ſtill more Hydropick and grows more thirſty for every draught of honour, you may eaſily reſolve that old age, or your laſt ſickneſs is not ſo likely to be proſperous in the mortification of our long prevailing ſins. Do not all men deſire to end their dayes in Religion, to dye in the arms of the Church, to expire under the conduct of a religious man? when ye are ſick or dying, then nothing but prayers and ſad complaints, and the groans of a tremulous repentance, and the faint labours of an almoſt impoſſible mortification: then the diſpiſed Prieſt is ſent for, then he is a good man, and his words are Oracles, and Religion is truth, and ſin is a load, and the ſinner is a fool: then we watch for a word of comfort from his mouth, as the fearful N.B.

Pri-

Prisoner for his fate upon the Judges answer. That which is true then, is true now; and therefore to prevent so intolerable a danger, mortifie your sins betime, for else you will hardly mortifie it at all. Remember that the snail outwent the Eagle and won the goal, because she set out betimes.

To sum up all, every good man is a new Creature, and Christianity is not so much a Divine institution, as a Divine frame and temper of Spirit, which if we heartily pray for, and endeavour to obtain, we shall find it as hard and as uneasie to sin against God, as now we think it impossible to abstain from our most pleasing sins. For as it is in the Spermatick vertue of the heavens, which diffuses it self Universally upon all sublunary bodies, and subtilly insinuating it self into the most dull and unactive Element produces Gold and Pearls; Life and motion, and brisk activities in all things that can receive the influence and heavenly blessing; so it is in the Holy Spirit of God, and the word of God and the grace of God, which *S. John* calls the seed of God, it is a law of righteousness, and it is a law of the Spirit of Life, and changes nature into Grace, and dulness into

into zeal, and fear into love, and ſinful habits into innocence, and paſſes on from grace to grace, till we arrive at the full meaſures of the ſtature of Chriſt, and into the perfect liberty of the ſons of God; ſo that we ſhall no more ſay, The evil that I would not that I do; but we ſhall hate what God hates, and the evil that is forbidden we ſhall not do, not becauſe we are ſtrong of our ſelves, but becauſe Chriſt is our ſtrength, and he is in us, and Chriſts ſtrength ſhall be perfected in our weakneſs, and his grace will be ſufficient for us: and he will of his own good pleaſure work in us, not only to will, but alſo to do, *velle & perficere* ſaith the Apoſtle, to will and to do it throughly, and fully, being ſanctified throughout, to the glory of his Holy name, and the eternal ſalvation of our Souls, through Jeſus Chriſt our Lord, to whom with the Father, &c.

# FIDES FORMATA,

OR,

## Faith working by Love.

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### JAMES II. 24.

*You ſee then, how that by works a Man is juſtified, and not by Faith only.*

THAT we are *juſtified by Faith*, * S. *Paul* * tells us, that we are alſo *juſtified by works*, we are told in my Text, and both may be true. But that this juſtification is wrought by Faith without works, *to him that worketh not but believeth*, (ſaith S. *Paul*; ) that this is not wrought without works; S. *James* is as expreſs for his negative, as S. *Paul* was for his affirmative, and how both theſe ſhould be true, is ſomething harder to unriddle. But *affirmanti incumbit probatio*, he that affirms muſt

* Rom. 3. 28. 4. 5. 5. 1. 10. 10. Gal. 2. 16.

prove; and therefore S. *Paul* proves his Doctrine by the example of *Abraham*, to whom faith was imputed for righteousness; and therefore not by works. And what can be answered to this? Nothing but this, that S. *James* uses the very same argument, to prove that our justification is by works also. [*For our Father* Abraham *was justified by works, when he offered up his son* Isaac.] Now which of these sayes true? Certainly both of them; but neither of them have been well understood; insomuch that they have not only made divisions of heart among the faithful, but one party relies on faith to the disparagement of good life; and the other makes works to be the main ground of our hope and confidence, and consequently to exclude the efficacy of faith. The one makes Christian Religion a lazy and unactive institution; and the other, a bold presumption on our selves; while the first tempts us to live like Heathens, and the other recals us to live the life of Jews, while one sayes *I am of Paul*, and another, *I am of S. James*, and both of them put it in danger of evacuating the institution and the death of Christ; one looking on Christ only as a law-giver, and the other only as a Saviour.

James 2. 21.

viour. The effects of these are very sad, and by all means to be diverted by all the wise considerations of the Spirit.

My purpose is not with subtile arts to reconcile them that never disagreed; the two Apostles spake by the same *S*pirit, and to the same last design, though to differing intermedial purposes; but because the great end of Faith, the design, the definition, the State, the Oeconomy of it, is that all believers should not live according to the flesh, but according to the *S*pirit; before I fall to the close handling of the Text, I shall premise some preliminary considerations to prepare the way of holiness, to explicate the differing senses of the Apostles, to understand the question and the duty, by removing the causes of the vulgar mistakes of most men in this Article, and then proceed to the main inquiry.

1. That no man may abuse himself or others by mistaking of hard words, spoken in mystery, with allegorical expressions to secret senses, wrapt up in a cloud; such as are [Faith, and Justification, and Imputation, and Righteousness, and Works] be pleased to consider that the very word Faith is in Scripture infinitely ambiguous, in so much

much that in the Latin Concordances of *S. Hieroms* Bible publiſhed by *Robert Stephens*, you may ſee no leſs than twenty two ſeveral ſenſes and acceptations of the word Faith, ſet down with the ſeveral places of Scripture referring to them. To which if out of my own obſervation I could add no more, yet theſe are an abundant demonſtration, that whatſoever is ſaid of the efficacy of Faith for Juſtification, is not to be taken in ſuch a ſenſe as will weaken the neceſſity, and our carefulneſs of good life, when the word may in ſo many other ſenſes be taken to verifie the affirmation of *S. Paul*, of Juſtification by Faith, ſo as to reconcile it to the neceſſity of Obedience.

2. As it is in the word Faith, ſo it is in works; for by works is meant ſometimes the thing done, ſometimes the labour of doing, ſometimes the good will; it is ſometimes taken for a ſtate of good life, ſometimes for the Covenant of works; it ſometimes means the works of the Law, ſometimes the works of the Goſpel; ſometimes it is taken for a perfect, actual, unſinning obedience, ſometimes for a ſincere endeavour to pleaſe God; ſometimes they are meant to be ſuch which can challenge the reward as of Debt, ſometimes

times they mean only a disposition of the person to recieve the favour and the grace of God. Now since our good works can be but of one kind, for ours cannot bē meritorious, ours cannot be without sin all our life, they cannot be such as to need no repentance, it is no wonder if we must be justified without works in this sense; for by such works no man living can be justified. And these S. *Paul* calls the works of the Law, and sometimes he calls them our righteousness, and these are the Covenant of works. But because we came into the world to serve God, and God will be obeyed; and Jesus Christ came into the world to save us from sin, and *to redeem to himself a people zealous of good works*, and hath to this purpose revealed to us all his Fathers will, and destroyed the works of the Devil, and gives us his holy Spirit; and by him we shall be justified in this obedience; therefore when works, signifie a sincere, hearty endeavour to keep all Gods commands out of a belief in Christ, that if we endeavour to do so, we shall be helped by his grace, and if we really do so we shall be pardoned for what is past, and if we continue to do so, we shall receive a Crown of Glory, therefore it is no wonder

that

that it is ſaid we are to be juſtified by works; alwayes meaning, not the works of the law, that is, works that are meritorious; works that can challenge the reward; works that need no mercy, no repentance, no humiliation, and no appeal to grace and favour, but alwayes meaning, works that are an obedience to God by the meaſures of good will, and a ſincere endeavour, and the faith of the Lord Jeſus.

3. But thus alſo it is in the word [Juſtification.] For God is juſtified, and wiſdom is juſtified, and man is juſtified, and a ſinner is not juſtified as long as he continues in ſin, and a ſinner is juſtified when he repents, and when he is pardoned; and an innocent perſon is juſtified when he is declared to be no criminal, and a righteous man is juſtified when he is ſaved, and a weak Chriſtian is juſtified when his imperfect ſervices are accepted for the preſent, and himſelf thruſt forward to more grace; and he that is juſtified may be juſtified more; and every man that is juſtified to one purpoſe is not ſo to all, and faith in divers ſenſes gives juſtification in as many; and therefore though to every ſenſe of Faith there is not alwayes a degree of juſtification in any; yet when the faith is ſuch, that juſtification is the pro-

duct

duct and correſpondent, as that Faith may be imperfect, ſo the juſtification is but begun, and either muſt proceed further, or elſe as the faith will dy, ſo the juſtification will come to nothing. The like obſervation might be made concerning imputation and all the words uſed in this queſtion, but theſe may ſuffice till I paſs to other particulars.

4. Not only the word Faith, but alſo charity and godlineſs, and religion ſignifie ſometimes particular graces, and ſometimes they ſuppoſe Univerſally, and mean conjugations and Unions of graces, as is evident to them that read the Scriptures with obſervation. Now when juſtification is attributed to Faith, or Salvation to godlineſs, they are to be underſtood in the aggregate ſenſe: for that I may give but one inſtance of this; when S. *Paul* ſpeaks of faith as it is a particular grace and ſeparate from the reſt, he alſo does ſeparate it from all poſſibility of bringing us to Heaven; *Though I have all Faith, ſo that I could remove Mountains, and have no charity, I am nothing.* When Faith includes charity, it will bring us to Heaven; when it is alone, when it is without charity, it will do nothing at all. 1 Cor: 13: 2:

5. Neither can this φρινόμενον be ſalved by

saying, that though Faith alone does justifie, yet when she does justifie she is not alone; but good works must follow: for this is said to no purpose. 1. Because if we be justified by faith alone, the work is done, whether charity does follow or no, and therefore that want of charity cannot hurt us. 2. There can be no imaginable cause why charity and obedience should be at all necessary, if the whole work can be done without it. 3. If obedience and charity be not a condition of our Salvation, than it is not necessary to follow faith; but if it be, it does as much as faith, for that is but a part of the condition. 4. If we can be sav'd without charity and keeping the Commandments, what need we trouble our selves for them: if we cannot be saved without them, then either faith without them does not justifie, or if it does, we are never the better, for we may be damned for all that justification.

The Consequent of these observations is briefly this.

1. That no man should fool himself by disputing about the Philosophy of Justification, and what causality faith hath in it; and whether it be the act of faith that justifies.

fies, or the habit? Whether faith as a good work, or faith as an inſtrument? Whether Faith as it is Obedience, or faith as it is an acceſs to Chriſt? Whether as a hand, or as a heart? Whether by its own innate vertue, or by efficacy of the object? Whether as a ſign, or as a thing ſignified? Whether by introduction, or by perfection? Whether in the firſt beginnings, or in its laſt and beſt productions? Whether by inherent worthineſs, or adventitious imputation? *Uberiùs iſta quæſo*, &c. (that I may uſe the words of *Cicero*) *hæc enim ſpinoſiora priùs, ut confiteor, me cogunt quam ut aſſentiar.* Theſe things are knotty and too intricate to do any good; they may amuſe us, but never inſtruct us; and they have already made men careleſs and confident, diſputative and troubleſom, proud and uncharitable, but neither wiſer nor better. Let us therefore leave theſe weak wayes of troubling our ſelves or others, and directly look to the Theology of it, the direct duty, the end of Faith, and the work of Faith, the conditions and the inſtruments of our Salvation, the juſt foundation of our hopes, how our faith can deſtroy our ſin, and how it can unite us unto God; how by it we can be

*Tuſcul.* 1.

made Partakers of Christs death, and imitators of his life. For since it is evident by the premises, that this article is not to be determined or relyed upon by arguing from words of many significations; we must walk by a clearer light, by such plain sayings and Dogmatical Propositions of *Scripture* which evidently teach us our duty, and place our hopes upon that which cannot deceive us, that is, which require Obedience, which call upon us to glorifie God, and to do good to men, and to keep all Gods Commandments, with diligence and sincerity.

For since the end of our faith is that we may be Disciples and Servants of the Lord Jesus, advancing his Kingdom here, and partaking of it hereafter, since we are commanded to believe what Christ taught, that it may appear as reasonable as it is necessary to do what he hath commanded, since Faith and works are in order one to the other, it is impossible that Evangelical Faith, and Evangelical works should be opposed one to the other in the effecting of our *Salvation*. So that as it is to no purpose for Christians to dispute whether we are justified by Faith or the works of the law, that is the Covenant of works without the help of Faith and the

the auxiliaries and allowances of mercy on Gods part, and repentance on ours; because no Christian can pretend to this: so it is perfectly fooliſh to diſpute whether Chriſtians are to be juſtified by Faith, or the works of the Goſpel; for I ſhall make it appear that they are both the ſame thing. No man diſparages faith but he that ſayes, Faith does not work righteouſneſs; for he that ſayes ſo, ſayes indeed it cannot juſtifie: for he ſayes that faith is alone; it is faith only, and the words of my Text are plain; you ſee (ſaith *S. James*) that is, it is evident to your ſenſe, it is as clear as an ocular demonſtration, *that a man is juſtified by works and not by Faith only.*

My Text hath it in theſe two Propoſitious; a negative and an affirmative. The negative is this, 1. By Faith only a man is not juſtified. The affirmative, 2. By works alſo a man is juſtified.

When I have briefly diſcourſed of theſe; I ſhall only adde ſuch practical conſiderations as ſhall make the Doctrines uſeful, and tangible, and material.

1. By faith only a man is not juſtified. By faith only, here is meant, faith without Obedience. For what do we think of thoſe that

that detain the faith in Unrighteouſneſs? they have faith, they could not elſe keep it in ſo ill a Cabinet, but yet the Apoſtle reckons them amongſt the Reprobates; for the *abominable, the Reprobates and the diſobedient* are all one; and therefore ſuch perſons for all their faith ſhall have no part with faithful *Abraham*: for none are his Children but they that *do the works of* Abraham. Abraham's *faith without* Abraham's *works is nothing*: for of him *that hath faith, and hath not works*. S. *James* askes, *Can Faith ſave him*? Meaning that it is impoſſible. For what think we of thoſe that did miracles in Chriſts name, and in his name caſt out Devils? Have not they Faith? Yes, *omnem fidem*, all faith, that is alone, for they could remove Mountains: but yet to many of them Chriſt will ſay, *Depart from me ye workers of iniquity, I know you not.* Nay at laſt, what think we of the Devils themſelves? have not they faith? yes, and this faith is not *fides miraculorum* neither, but it is an Operative faith, it works a little; for it makes them tremble; and it may be that is more than thy faith does to thee: and yet doſt thou hope to be ſaved by a faith that does leſs to thee, than the Devils

James 2. 14.

faith

faith does to him? That's impoſſible. For *Faith without works is dead*, ſaith S. *James*. It is *manus arida* ſaith *S. Auſtin*, it is a wither'd hand, and that which is dead cannot work the life of grace in us, much leſs obtain eternal life for us. In ſhort, a man may have faith, and yet do the works of unrighteouſneſs; he may have faith and be a Devil, and then what can ſuch a faith do to him or for him? It can do him no good in the preſent conſtitution of affairs. S. *Paul*, from whoſe miſtaken words much noiſe hath been made in this queſtion, is clear in this particular. *Nothing in Chriſt Jeſus can avail, but Faith working by Charity*; that is, as he expounds himſelf once and again; *nothing but a new creature, nothing but keeping the Commandments of God.* If faith be defin'd to be any thing that does not change our natures, and make us to be a new Creation unto God; if keeping the Commandments be not in the definition of faith, it avails nothing at all. Therefore deceive not your ſelves; they are the words of our Bleſſed Lord himſelf; *Not every one that ſaith unto me Lord, Lord*, that is, not every one that confeſſes Chriſt, and believes in him, calling Chriſt Maſter and Lord ſhall be ſav'd, *but*

Gal. 5. 6.

Gal. 6. 15. 1 Cor. 7. 19.

*but he that doth the will of my Father which is in Heaven.* These things are so plain, that they need no Commentary; so evident, that they cannot be denyied: and to these I add but this one truth: that faith alone without a good life is so far from justifying a sinner, that it is one of the greatest aggravations of his condemnation in the whole World. For no man can be so greatly damned as he that hath faith; for unless he knows his masters will, that is, by faith be convinced, and assents to the revelations of the will of God, *he can be beaten but with few stripes*: but he that believes hath no excuse, he is αὐτοκαλάκρετος, condemn'd by the sentence of his own heart, and therefore πολλαὶ πληγαὶ, many stripes, the greater condemnation shall be his portion. Natural reason is a light to the Conscience, but faith is a greater, and therefore if it be not followed, it damns deeper than the Hell of the Infidels and uninstructed. And so I have done with the Negative Proposition of my Text; a man is not justified by faith alone, that is, by faith which hath not in it Charity and Obedience.

2. If faith alone will not do it, what will? The affirmative part of the Text answers; not

not faith alone; but works must be an ingredient: a man is justified by works; and that is now to be explicated and prov'd. It will be absolutely to no purpose to say that faith alone does justifie, if when a man is justified, he is never the nearer to be sav'd. Now that without Obedience no man can go to Heaven, is so evident in holy Scripture, that he that denyes it, hath no faith. *There is no peace saith my God unto the wicked*; and *I will not justifie a sinner*, saith God; unless faith purges away our sins it can never justifie. Let a man believe all the revelations of God, if that belief ends in its self and goes no further, it is like physick taken to purge the stomach; if it do not work, it is so far from bringing health, that it self is a new sickness. Faith is a great purger and purifier of the soul, *purifying your hearts by Faith*, saith the Apostle. It is the best physick in the World for a sinful soul, but if it does not work, it corrupts in the stomach, it makes us to rely upon weak Propositions and trifling confidences, it is but a dreaming μὴ πολλῆς φαντασίας, a Phantastick dream, and introduces Pride or superstition, swelling thoughts and presumptions of the Divine favour. But what saith the Apostle? *Follow*

Isa. 57. 21. Exod. 23. 7.

Heb. 12. 14. *Peace with all men, and holineſs, without which no man can ſee God.* Mark that. If faith does not make you charitable and holy, talk no more of juſtification by it, for you ſhall never ſee the glorious face of God. Faith indeed is a title and relation to Chriſt; it is a naming of his names, but what then? Why than ſaith the Apoſtle, *Let every one that nameth the name of Chriſt depart from iniquity.*

For let any man conſider, can the Faith of Chriſt, and the hatred of God ſtand together? Can any man be juſtified that does not love God? Or can any man love God and ſin at the ſame time? And does not he love ſin that falls under its temptation, and obeyes it in the luſts thereof, and delights in the vanity, and makes excuſes for it, and returns to it with paſſion, and abides with pleaſure? This will not do it; ſuch a man cannot be juſtified for all his believing. But therefore the Apoſtle ſhews us a more excellent way: *This is a true ſaying, and I will that thou affirm conſtantly, that they who have believed in God, be careful to maintain good works.* The Apoſtle puts great force on this Doctrine, he arms it with a double Preface; the ſaying is true, and it

Titus 3. 8.

is to be constantly affirmed; that is, it is not only true, but necessary; it is like *Pharaoh's* dream doubled, because it is bound upon us by the decree of God, and it is unalterably certain, that every believer must do good works, or his believing will signifie little; nay more than so, every man must be careful to do good works, and more yet; he must carefully maintain them, that is, not do them by fits and interrupted returns, but προϊσταδαι to be incumbent upon them, to dwell upon them, to maintain good works, that is, to persevere in them. But I am yet but in the general; be pleased to go along with me in these particular considerations.

1. No mans sins are pardoned, but in the same measure, in which they are mortified, destroyed and taken away; so that if faith does not cure our sinful Natures it never can justifie, it never can procure our pardon. And therefore it is, that as soon as ever faith in the Lord Jesus was preached, at the same time also they preached repentance from dead works: in so much that S. *Paul* reckons it among the fundamentals and first Principles of Christianity; nay, the Baptist preached repentance and amendment Heb. 6. 1.

of life as a preparation to the faith of Christ. And I pray consider; can there be any forgivneſs of ſins without repentance? But if an Apoſtle ſhould preach forgivene's to all that believe, and this belief did not alſo mean that they ſhould repent and forſake their ſin, the Sermons of the Apoſtle would make Chriſtianity nothing elſe but the *Sanctuary of Romulus*, a device to get together all the wicked people of the world, and to make them happy without any change of manners. Chriſt came to other purpoſes; he came *to ſanctifie us and to cleanſe us by his Word*; the word of faith was not for it ſelf, but was a deſign of holineſs, and the very *grace of God did appear*, for this end; that *teaching us to deny all ungodlineſs and worldly luſts, we ſhould live holily, juſtly, and ſoberly in this preſent World*; he came to gather a People together; not like *Davids* army, when *Saul* purſued him, but the armies of the Lord, *a faithful people, a choſen generation*; and what is that? The Spirit of God adds, *a People zealous of good works*. Now as Chriſt prov'd his power to forgive ſins by curing the poor mans palſie; becauſe a man is never pardoned but when the puniſhment is removed, ſo the great act of juſtification

1 John 3. 8.

Eph. 5. 25.
Tit. 2. 11.

of

of a ſinner, the pardoning of his ſins, is then only effected, when the ſpiritual evil is taken away: that's the beſt indication of a real and an eternal pardon; when God takes away the hardneſs of the heart, the love of ſin, the accurſed habit, the evil inclination, the ſin that doth ſo eaſily beſet us: and when that is gone, what remains within us that God can hate? Nothing ſtayes behind, but Gods creation, the work of his own hands, the iſſues of his holy Spirit. The faith of a Chriſtian is πάσης ἁμαρτάδος ἀναιρετικὴ, it deſtroyes the whole body of ſin; and to ſuppoſe that Chriſt pardons a ſinner, whom he doth not alſo purge and reſcue from the dominion of ſin, is to affirm that he juſtifies the wicked, that he calls good evil, and evil good, that he delights in a wicked perſon, that he makes a wicked man all one with himſelf; that he makes the members of a harlot at the ſame time alſo the members of Chriſt. But all this is impoſſible, and therefore ought not to be pretended to by any Chriſtian. Severe are thoſe words of our Bleſſed Saviour, *Every plant in me that beareth not fruit he taketh away.* John 15. 2. Faith ingrafts us into Chriſt; by faith we are inſerted into the vine; but the plant that

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is ingrafted, muſt alſo be parturient and fruitful, or elſe it ſhall be quite cut off from the root, and thrown into the everlaſting burning. And this is the full and plain meaning of thoſe words ſo often uſed in Scripture for the magnification of faith. *The juſt ſhall live by Faith.* No man ſhall live by faith but the juſt man, he indeed is juſtified by faith, but no man elſe; the unjuſt and the unrighteous man hath no portion in this matter. That's the firſt great conſideration in this affair; no man is juſtified in the leaſt ſenſe of juſtification, that is, when it means nothing but the pardon of ſins, but when his ſin is mortified and deſtroyed.

2. No man is actually juſtified, but he that is in ſome meaſure ſanctified. For the underſtanding and clearing of which Propoſition we muſt know, that juſtification when it is attributed to any cauſe, does not alwayes ſignifie juſtification actual. Thus when it is ſaid in Scripture, *We are juſtified by the death of Chriſt*, it is but the ſame thing as to ſay, *Chriſt dyed for us*; and he roſe again for us too, that we might indeed be juſtified in due time, and by juſt meaſures and diſpoſitions; *he dyed for our ſins, and roſe again for our juſtification*; that is, by his death

death and Reſurrection he hath obtained this power, and effected this mercy, that if we believe him and obey, we ſhall be juſtified and made capable of all the bleſſings of the Kingdom. But that this is no more but a capacity of pardon, of grace and of ſalvation, appears not only by Gods requiring Obedience as a condition on our parts; but by his expreſly attributing this mercy to us at ſuch times and in ſuch circumſtances, in which it is certain and evident that we could not actually be juſtified. For ſo ſaith the Scripture; *We when we were enemies, were reconciled to God by the death of his Son; and while we were yet ſinners, Chriſt died for us*; that is, then was our Juſtification wrought on Gods part, that is, then he intended this mercy to us, then he reſolved to ſhew us favour, to give us Promiſes, and Laws, and Conditions, and hopes, and an infallible Oeconomy of Salvation; and when faith layes hold on this Grace, and this Juſtification, then we are to do the other part of it; that is, as God made it potential by the death and reſurrection of Chriſt, ſo we laying hold on theſe things by Faith, and working the Righteouſneſs of Faith, that is, performing what is required on our parts, we,

Rom. 5. v. 8. 10.

I ſay, make it actual; and for this very reaſon it is that the Apoſtle puts more *Emphaſis* upon the Reſurrection of Chriſt than upon his Death. *Who is he that condemneth?* Rom. 8. 28. *It is Chriſt that died, yea rather, that is riſen again.* Rom. 4. 25. And *Chriſt was both delivered for our ſins, and is riſen again for our juſtification*; implying to us, that as it is in the principal, ſo it is in the correſpondent; our ſins indeed are potentially pardoned, when they are mark'd out for death and crucifixion; when by reſolving and fighting againſt ſin we dy to ſin daily, and are ſo made conformable to his death; but we muſt partake of Chriſts Reſurrection before this Juſtification can be actual; when we are *dead to ſin, and are riſen again unto righteouſneſs*, then as we are *partakers of his Death*, ſo we ſhall *be partakers of his Reſurrection* (ſaith S. *Paul*) that is, then we are truly, effectually, and indeed juſtified. Till than we are not.

*He that loveth Gold ſhall not be juſtified*, ſaith Eccluſ. 31. the wiſe *Benſirach*; he that is covetous, let his faith be what it will, ſhall not be accounted righteous before God, becauſe he is not ſo in himſelf, and he is not ſo in Chriſt, for he is not in Chriſt at all; he hath no righteouſneſs in himſelf, and he hath none in Chriſt;

for

for if we be in Christ, or *if Christ be in us, the body is dead by reason of sin, and the Spirit is life because of righteousness.* For this is the τὸ πιστὸν, that faithful thing, that is, the faithfulness is manifested; the *Emun*, from whence comes *Emunah*, which is the Hebrew word for Faith; from whence *Amen* is deriv'd. *Fiat quod dictum est hinc inde; hoc fidum est*, when God and we both say *Amen* to our promises and undertakings. *Fac fidelis sis fideli, cave fidem fluxam geras*; said he in the Comedy, God is faithful, be thou so too; for if thou failest him, thy faith hath failed thee. *Fides sumitur pro eo quod est inter utrunque placitum*, sayes one; and then it is true which the Prophet and the Apostle said; *the Just shall live by faith*, in both senses: *ex fide mea vivet, ex fide sua*; we live by Gods Faith, and by our own; by his Fidelity, and by ours. When the righteousness of God becomes *your righteousness, and exceeds the righteousness of the Scribes and Pharisees*, when the righteousness of the Law is fulfilled in us, *by walking not after the flesh but after the Spirit*; then we are justified by Gods truth and by ours, by his Grace, and our Obedience. So that now we see that Justification and Sanctification cannot be

Rom. 8. 10.

*Plaut. Captiv.*

diſtinguiſhed, but as words of Art ſignifying the various ſteps of progreſſion in the ſame courſe; they may be diſtinguiſhed in notion and ſpeculation; but never when they are to paſs on to material events: for no man is juſtified but he that is alſo ſanctified. They are the expreſs words of *S. Paul*, *Whom he did foreknow, them he did predeſtinate to be conformed to the image of his Son*, to be like to Chriſt; and then it follows, *Whom he hath predeſtinated*, ſo predeſtinated, *them he hath alſo called, and whom he hath called, them he hath alſo juſtified*; and then it follows, *Whom he hath juſtified, them he hath alſo glorified*. So that no man is juſtified, that is, ſo as to ſignifie Salvation, but Sanctification muſt be precedent to it; and that was my ſecond conſideration ὅπερ ἔδει δεῖξαι, that which I was to prove.

Rom. 8. 29.

3. I pray conſider; that he that does not believe the promiſes of the Goſpel, cannot pretend to Faith in Chriſt; but the promiſes are all made to us upon the conditions of Obedience; And he that does not believe them as Chriſt made them, believes them not at all. *In well doing commit your ſelves to God as unto a faithful Creator*; there is no committing our ſelves to God without well-doing;

doing; *For God will render to every man according to his deeds; to them that obey unrighteouſneſs, indignation and wrath; but to them who by patient continuance in well-doing ſeek for glory, and honour, and immortality, to them eternal life.* So that if faith apprehends any other promiſes, it is illuſion, and not faith. God gave us none ſuch, Chriſt purchaſed none ſuch for us; ſearch the Bible over and you ſhall find none ſuch. But if faith layes hold on theſe promiſes that are, and as they are, then it becomes an Article of our faith, that without obedience, and a ſincere endeavour to keep Gods Commandments, no man living can be juſtified. And therefore let us take heed when we magnifie the free Grace of God, we do not exclude the conditions which this free Grace hath ſet upon us. Chriſt freely died for us; God pardons us freely in our firſt acceſs to him; we could never deſerve pardon, becauſe when we need pardon we are enemies, and have no good thing in us; and he freely gives us of his Spirit, and freely he enables us to obey him; and for our little imperfect ſervices he freely and bountifully will give us eternal life; here is free Grace all the way, and he overvalues his pitiful ſervices, who Rom. 2. 6, 7, 8.

thinks that he deſerves Heaven by them; and that if he does his duty tolerably, eternal life is not a free gift to him, but a deſerved reward.

*Conſcius eſt animus meus, experientia teſtis,*
*Myſtica quæ retuli dogmata vera ſcio.*
*Non tamen idcirco ſcio me fore glorificandum,*
*Spes mea crux Chriſti, gratia, non opera.*

It was the meditation of the wiſe Chancellor of *Paris*. I know that without a good life, and the fruits of repentance, a ſinner cannot be juſtified; and therefore I muſt live well, or I muſt dy for ever. But if I do live holily, I do not think that I deſerve Heaven, it is the croſs of Chriſt that procures me grace; it is the Spirit of Chriſt that gives me grace; it is the mercy and the free gift of Chriſt that brings me unto Glory. But yet he that ſhall exclude the works of faith from the Juſtification of a ſinner by the blood of Chriſt, may as well exclude faith it ſelf; for faith it ſelf is one of the works of God: it is a good work; ſo ſaid Chriſt to them that asked him. [*What ſhall we do to work the works of God? Jeſus ſaid, This is the work of God, that ye believe on him whom he hath ſent.*] Faith

John 6. 28. 29.

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is not only the Foundation of good works, but it ſelf is a good work, it is not only the cauſe of obedience, but a part of it; it is not only as the *Son* of *Sirach* calls it, *initium adhærendi Deo*, a beginning of cleaving unto God; but it carries us on to the perfection of it. Chriſt is the Author and finiſher of our Faith, and when Faith is finiſhed, a good life is made perfect in our kind. Let no man therefore expect events for which he hath no promiſe, nor call for Gods fidelity without his own faithfulneſs, nor ſnatch at a promiſe without performing the condition; nor think faith to be a hand to apprehend Chriſt, and to do nothing elſe; for that will but deceive us, and turn Religion into words, and holineſs into hypocriſy, and the promiſes of God into a ſnare, and the truth of God into a ly. For when God made a Covenant of faith, he made alſo the νόμ@ πίσεως, the law of Faith, and when he admitted us to a Covenant of more mercy than was in the Covenant of works, or of the law, he did not admit us to a Covenant of idleneſs, and incurious walking in a State of diſobedience, but the mercy of God leadeth us to repentance, and when he gives us better promiſes, he intends we ſhould pay him

him a better obedience: when he forgives us what is paſt, he intends we ſhould ſin no more: when he offers us his graces, he would have us to make uſe of them; when he cauſes us to diſtruſt our ſelves, his meaning is we ſhould rely upon him; when he enables us to do what he commands us, he commands us to do all that we can. And therefore this Covenant of Faith and mercy is alſo a Covenant of holineſs, and the grace that pardons us does alſo purifie us; for ſo ſaith the Apoſtle, *He that hath this hope purifies himſelf even as God is pure.* And when we are ſo, then we are juſtified indeed; this is the νόμῳ πίστεως, the law of Faith; and by works in this ſenſe, that is, by the works of Faith, by Faith working by love, and producing fruits worthy of amendment of life, we are juſtified before God. And ſo I have done with the affirmative Propoſition of my Text; you ſee that a man is juſtified by works.

But there is more in it then this matter yet amounts to. For S. *James* does not ſay, we are juſtified by works, and are not juſtified by Faith; that had been irreconcileable with *S. Paul*; but we are ſo juſtified by works, that it is not by Faith alone; it is

Faith

Faith and works together: that is, it is by the ὑπακοὴ πίστεως by the obedience of Faith, by the works of Faith, by the law of Faith; by righteouſneſs Evangelical, by the conditions of the Goſpel and the meaſures of Chriſt. I have many things to ſay in this particular; but becauſe I have but a little time left to ſay them in, I will ſum it all up in this Propoſition, That in the queſtion of juſtification and ſalvation, Faith and good works are no part of a diſtinction, but members of one intire body. Faith and good works together work the righteouſneſs of God. That is, that I may ſpeak plainly, juſtifying faith contains in it obedience: and if this be made good, then the two Apoſtles are reconciled to each other, and both of them to the neceſſity, the indiſpenſable neceſſity of a good life.

Now that juſtifying and ſaving Faith muſt be defined by ſomething more than an act of underſtanding, appears not only in this, that S. *Peter* reckons Faith as diſtinctly from knowledge, as he does from patience, or ſtrength or brotherly kindneſs; ſaying [*Add to your faith vertue, to vertue knowledge*] but in this alſo; becauſe an error in life, and whatſoever is againſt holineſs, is againſt faith. 2 Pet. 1. 5.

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And therefore S. *Paul* reckons the lawleſs and the diſobedient, murders of Parents, man-ſtealing and ſuch things to be againſt ſound doctrines, for the doctrine of Faith is called ἡ καθ' εὐσέβειαν διδασκαλία, the doctrine that is according to godlineſs. And when
2 Theſ. 3. 2. S. *Paul* prayes againſt ungodly men, he adds this reaſon, οὐ γὰρ πάντων ἡ πίστις· for all men have not Faith: meaning that wicked men are Infidels and Unbelievers, and particu-
1 Tim. 5. 8. larly he affirms of him *that does not provide for his own, that he hath denyed the Faith.* Now from hence it follows that faith is godlineſs, becauſe all wickedneſs is infidelity, it is an Apoſtacy from the Faith. *Ille erit, ille nocens qui me tibi fecerat hoſtem*; he that ſins againſt God, he is the enemy to the Faith of Jeſus Chriſt; and therefore we deceive our ſelves if we place faith in the underſtanding only; it is not that, and it does not dwell there, but ἐν καθαρᾷ συνειδήσει, ſaith the Apoſtle, the Myſtery of Faith is kept no where, it dwells no where but in a pure conſcience.

For I conſider that ſince all moral habits are beſt defined by their operations, we can beſt underſtand what faith is by ſeeing what it does. To this purpoſe hear *S. Paul*, *By faith*

*faith* Abel *offered up to God a more excellent Sacrifice than* Cain. *By faith* Noah *made an Ark. By faith* Abraham *left his Country and offered up his Son. By faith* Moſes *choſe to ſuffer affliction, and accounted the reproach of Chriſt greater than all the riches of* Ægypt. In ſhort, the children of God *by faith ſubdued Kingdoms, and wrought righteouſneſs*: To work righteouſneſs is as much the duty and work of faith as believing is. So that now we may quickly make an end of this great inquiry, whether a man is juſtified by Faith, or by works, for he is ſo by both; if you take it alone, faith does not juſtifie, but take it in the aggregate ſenſe as it is uſed in the queſtion of Juſtification by *S. Paul*, and then faith does not only juſtifie, but it ſanctifies too, and then you need to inquire no further; obedience is a part of the definition of faith, as much as it is of Charity. This is love, ſaith S. *John, that we keep his Commandments.* And the very ſame is affirmed of Faith too by *Benſirach, He that believeth the Lord will keep his Commandments.* Heb. 11. Eccluſ. 32. 24.

I have now don with all the Propoſitions expreſſed and implyed in the Text; give me leave to make ſome practical Conſiderations, and ſo I ſhall diſmiſs you from this Attention.

*Panar. lib.* 1. *edit. Basil. p.* 8. *l.* 46.

The rise I take from the words of *S. Epiphanius* speaking in praise of the Apostolical and purest Ages of the Church. There was at first no distinction of Sects and Opinions in the Church: she knew no difference of men, but good and bad; there was no separation made, but what was made by piety or impiety, or (sayes he) which is all one, by fidelity and infidelity. πίστις μὲν ἐπέχουσα τὸ χριστιανισμοῦ εἰκόνα· ἀπιστία δὲ ἐπέχουσα ἀσεβείας τὸν χαρακτῆρα καὶ παρανομίας. For Faith hath in it the Image of godliness engraven, and infidelity hath the character of wickedness and prevarication. A man was not then esteemed a Saint for disobeying his Bishop or an Apostle, nor for misunderstanding the hard sayings of S. *Paul* about predestination: to kick against the laudable customs of the Church was not then accounted a note of the godly party: and to despise Government was but an ill mark, and weak indication of being a good Christian. The Kingdom of God did not then consist in words, but in power, the power of godliness; though now we are fallen into another method: we have turned all Religion into Faith, and our Faith is nothing but the productions of interest or disputing; it is ad-

adhering to a party, and a wrangling againſt all the world beſide; and when it is asked of what Religion he is of, we underſtand the meaning to be, what faction does he follow; what are the articles of his Sect, not what is the manner of his life; and if men be zealous for their party and that intereſt, then they are precious men, though otherwiſe they be Covetous as the grave, factious as *Dathan,* Schiſmatical as *Corah,* or proud as the falling Angels. Alas! theſe things will but deceive us; the faith of a Chriſtian cannnot conſiſt in ſtrifes about words, and perverſe diſputings of men. Theſe things the Apoſtle calls *prophane and vain Bablings*; and mark what he ſayes of them, theſe things will encreaſe ἐπὶ πλεῖον ἀσεβείας πλεῖον ἀσίβειαν. They are in themſelves ungodlineſs and will produce more; they will encreaſe unto more ungodlineſs. But the faith of a Chriſtian had other meaſures: that was faith then which made men faithful to their vows in Baptiſm. The faith of a Chriſtian was the beſt ſecurity in contracts, and a Chriſtians word was as good as his bond, becauſe he was faithful that promiſed, and a Chriſtian would rather dy then break his word; and was alwayes true

2 Tim. 2. 16.

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true to his truſt; he was faithful to his Friend, and loved as *Jonathan* did *David*. This was the Chriſtian Faith then: their religion was to hurt no man, and to do good to every man, and ſo it ought to be. *True Religion is to viſit the Fatherleſs and Widow, and to keep our ſelves unſpotted of the World.* That's a good religion, that's *pure and undefiled*: ſo *S. James*, and S. *Chryſoſtom* defines ἐυσέβειαν, true religion to be πίςιν καθαρὰν καὶ ὀρθὸν βίον, a pure faith and a godly life, for they make up the whole myſtery of godlineſs; and no man could then pretend to Faith, but he that did do valiantly, and ſuffer patiently, and reſiſt the Devil, and overcome the world. Theſe things are as properly the actions of Faith, as alms is of Charity, and therefore they muſt enter into the moral definition of it. And this was truly underſtood by *Salvian*, that wiſe and godly Prieſt of *Maſſilia*; what is Faith, and what is believing (ſaith he) *hominem fideliter Chriſto credere eſt fidelem Deo eſſe*, h. e. *fideliter Dei mandata ſervare.* That man does faithfully believe in Chriſt who is faithful unto God, who faithfully keeps Gods commandments: and therefore let us meaſure our Faith here by our faithfulneſs to God,

and

and by our diligence to do our Masters Commandments; For *Christianorum omnis religio sine scelere & maculâ vivere*, said *Lactantius*. The whole religion of a Christian is to live unblameably; that is, in all holiness and purity of conversation. *Instit. l. 5. c. 9.*

2. When our faith is spoken of as the great instrument of justification and salvation, take *Abraham*'s faith as your best pattern, and that will end the dispute, because that he was justified by Faith when his faith was mighty in effect; when he trusted in God, when he believed the promises, when he expected a resurrection of the dead, when he was strong in Faith when he gave glory to God, when against hope he believed in hope, and when all this past into an act of a most glorious obedience, even denying his greatest desires, contradicting his most passionate affections, offering to God the best thing he had, and exposing to death his beloved *Isaac*, his laughters, all his joy at the command of God. By this faith he was justified, saith S. *Paul*, *by these works he was justified*, saith S. *James*; that is, by this faith working this obedience. And then all the difficulty is over; only remember this, your faith is weak and will do but little for you,

you, if it be not ſtronger then all your ſecular deſires and all your peeviſh angers. Thus we find in the holy Goſpels, this conMark. 11. 24. junction declared neceſſary, *Whatſoever things ye deſire, when ye pray, believe that ye receive them, and ye ſhall have them.* Here is as glorious an event promiſed to Faith as can be expreſſed, Faith ſhall obtain any thing of God. True; but it is not Faith alone; but faith in prayer; faith praying, not faith ſimply believing. So S. *James*; the *prayer of Faith ſhall ſave the ſick*, but adds, it muſt be the effectual fervent prayer of a righteous man, ſo that faith ſhall prevail; but there muſt be prayer in faith, and fervour in prayer, and devotion in fervour, and righteouſneſs in devotion, and then impute the effect to faith if you pleaſe, provided that it be declared; that effect cannot be wrought by Faith unleſs it be ſo qualified. But Chriſt adds one thing more. *When ye ſtand praying, forgive, but if ye will not forgive, neither will your Father forgive you.* So that it will be to no purpoſe to ſay a man is juſtified by faith, unleſs you mingle charity with it: for without the charity of forgiveneſs, there can be no pardon; and then juſtification is but a word, when it effects nothing.

3. Let

3. Let every one take heed that by an importune adhering to and relying upon a miſtaken Faith, he do not really make a ſhipwrack of a right Faith. *Hymenæus & Alexander* loſt their faith by putting away a good conſcience, and what matter is it, of what religion or faith a man be of, if he be a Villain and a cheat, a man of no truth, and of no truſt, a lover of the World, and not a lover of God. But I pray conſider, can any man have faith that denyes God? That's not poſſible: and cannot a man as well deny God by an evil action, as by an heretical Propoſition? Cannot a man deny God by works as much as by words? Hear what the Apoſtle ſayes, *They profeſs that they know God, but in works they deny him, being abominable and diſobedient, and unto every good work reprobate.* Diſobedience is a denying God. *Nolumus hunc regnare*, is as plain a renouncing of Chriſt, as *nolumus huic credere*. It is to no purpoſe to ſay we believe in Chriſt and have faith, unleſs Chriſt reign in our hearts by faith. Tit. 1. 16.

4. From theſe premiſes we may ſee but too evidently, that though a great part of mankind pretend to be ſaved by Faith, yet they know not what it is, or elſe wilfully miſtake it,

it, and place their hopes upon ſand, or the more unſtable water. Believing is the leaſt thing in a juſtifying faith. For faith is a conjugation of many Ingredients; and faith is a Covenant, and faith is a law, and faith is obedience, and faith is a work, and indeed it is a ſincere cleaving to and cloſing with the terms of the Goſpel in every inſtance, in every particular. Alas! the niceties of a ſpruce underſtanding, and the curious nothings of uſeleſs ſpeculation, and all the opinions of men that make the diviſions of heart, and do nothing elſe, cannot bring us one drop of comfort in the day of tribulation; and therefore are no parts of the ſtrength of faith. Nay, when a man begins truly to fear God, and is in the Agonies of mortification, all theſe new-nothings and curioſities will ly neglected by, as baubles do by children when they are deadly ſick. But that only is faith that makes us to love God, to do his will, to ſuffer his impoſitions, to truſt his promiſes, to ſee through a cloud, to overcome the World, to reſiſt the Devil, to ſtand in the day of tryal, and to be comforted in all our ſorrows. "This is that precious faith "ſo mainly neceſſary to be inſiſted on, that "by it we may be Sons of the free woman,

"*liberi*

"*liberi à vitiis ac ritibus*, that the true *Iſaac* "may be in us, which is Chriſt according "to the Spirit, the wiſdom and power of "God, a Divine vigour and life, whereby "we are enabled with joy and cheerfulneſs "to walk in the way of God. By this you may try your faith, if you pleaſe, and make an end of this queſtion. Do you believe in the Lord Jeſus, yea or no? God forbid elſe, but if your Faith be good it will abide the trial. There are but three things that make the integrity of Chriſtian faith, believing the words of God, confidence in his goodneſs, and keeping his commandments.

For the firſt, it is evident that every man pretends to it; if he calls himſelf Chriſtian, he believes all that is in the Canon of the Scriptures, and if he did not, he were indeed no Chriſtian. But now conſider, what think we of this Propoſition? *All ſhall be damned who believe not the truth, but have pleaſure in unrighteouſneſs.* Does not every man believe this? Is it poſſible they can believe there is any ſuch thing as unrighteouſneſs in the World, or any ſuch thing as damnation; and yet commit that which the Scriptures call unrighteouſneſs, and which all laws, and all good men ſay is ſo? Conſider how many

2 Theſ. 2. 12.

unrighteous men there are in the world, and yet how few of them think they ſhall be damned. I know not how it comes to paſs; but men go upon ſtrange principles, and they have made Chriſtianity to be a very odd Inſtitution, if it had not better meaſures than they are pleaſed to afford it. There are two great roots of all evil, Covetouſneſs and Pride; and they have infected the greateſt parts of mankind, and yet no man thinks himſelf to be either covetous or proud. And therefore whatever you diſcourſe againſt theſe ſins, it never hits any man, but like *Jonathans* arrows to *David*, they fall ſhort, or they fly beyond. *Salvian* complained of it in his time. *Hoc ad crimina noſtra addimus, ut cum in omnibus rei ſimus, etiam bonos nos, & ſanctos eſſe credamus.* This we add unto our crimes, we are the vileſt perſons in the world, and yet we think our ſelves to be good people, and when we dy make no queſtion but we ſhall go to Heaven. There is no cauſe of this, but becauſe we have not ſo much Faith as believing comes to, and yet moſt men will pretend not only to believe, but to love Chriſt all this while. And how do they prove this? Truly they hate the memory of *Judas*, and curſe the Jews that crucified Chriſt, and think

*Lib.* 3.

think *Pilate* a very miſerable man, and that all the Turks are damned, and to be called *Cajaphas* is a word of reproach; and indeed there are many that do not much more for Chriſt than this comes to; things to as little purpoſe, and of as little ſignification. But ſo the Jews did hate the memory of *Corah* as we do of *Caiphas*, and they builded the Sepulchres of the Prophets, and we alſo are angry at them that killed the Apoſtles and the Martyrs. But in the mean time we neither love Chriſt nor his Saints; for we neither obey him, nor imitate them. And yet we ſhould think our ſelves highly injured, if one ſhould call us Infidels and haters of Chriſt. But I pray conſider; what is hating of any man, but deſigning and doing him all the injury and ſpite we can? Does not he hate Chriſt that diſhonours him, that makes Chriſts members the members of an harlot? That doth not feed & clothe theſe members? If the Jews did hate Chriſt when they crucified him, then ſo does a Chriſtian too when he crucifies him again. Let us not deceive our ſelves; a Chriſtian may be damned as well as a Turk; and Chriſtians may with as much malice crucifie Chriſt as the Jews did. And ſo does every man that ſins wilfully; he

ſpills the blood of Chriſt, making it to be ſpent in vain. *He that hateth you, hateth me, he that receives you, receives me,* ſaid Chriſt to his Apoſtles. I wiſh the world had ſo much faith as to believe that; and by this try whether we love Chriſt, and believe in him or no, I ſhall for the tryal of our Faith ask one eaſy queſtion. Do we believe that the ſtory of *David* and *Jonathan* is true? Have we ſo much faith as to think it poſſible that two Rivals of a Crown ſhould love ſo dearly? Can any man believe this, and not be infinitely aſhamed to ſee Chriſtians (almoſt all Chriſtians) to be irreconcileably angry, and ready to pull their brothers heart out, when he offers to take our Land or money from us? Why do almoſt all men that go to law for right hate one anothers perſons? Why cannot men with patience hear their titles queſtioned? But if Chriſtianity be ſo excellent a Religion, why are ſo very many Chriſtians ſo very wicked? Certainly they do not ſo much as believe the propoſitions and principles of their own Religion. For the body of Chriſtians is ſo univerſally wicked, that it would be a greater change to ſee Chriſtians generally live according to their profeſſion, than it was at firſt from infidelity

to

to ſee them to turn Believers. The converſion from Chriſtian to Chriſtian, from Chriſtian in title to Chriſtian in ſincerity, would be a greater miracle then it was when they were converted from Heathen and Jew to Chriſtian. What is the matter? Is not *repentance from dead works* reckoned by S. *Paul* in the 6. *Hebr.* as one of the fundamental points of Chriſtian Religion? Is it not a piece of our Catechiſm, the firſt thing we are taught, and is it not the laſt thing that we practiſe? We had better be without Baptiſm than without repentance, and yet both are neceſſary; and therefore if we were not without faith, we ſhould be without neither. Is not Repentance a forſaking all ſin, and an intire returning unto God? Who can deny this? And is it not plainly ſaid in Scripture, *Unleſs ye repent ye ſhall all periſh*? But ſhew me the man that believes theſe things heartily: that is, ſhew me a true penitent, he only believes the doctrines of repentance.

If I had time I ſhould examine your faith by your confidence in God, and by your obedience. But if we fall in the meer believing, it is not likely we ſhould do better in the other. But becauſe all the promiſes of God are conditional, and there can be no con-

confidence in the particular without a promiſe or revelation, it is not poſſible that any man that does not live well ſhould reaſonably put his truſt in God. To live a wicked life, and then to be confident that in the day of our death God will give us pardon, is not faith but a direct want of faith. If we did believe the promiſes upon their proper conditions, or believe that Gods commandments were righteous and true, or that the threatnings were as really intended as they are terribly ſpoken, we ſhould not dare to live at the rate we do: But *wicked men have not faith*, ſaith *S. Paul*, and then the wonder ceaſes.

But there are ſuch palpable contradictions between mens practices and the fundamentals of our faith, that it was a material conſideration of our Bleſſed Saviour, *When the Son of man comes ſhall he find faith upon the earth*? Meaning it ſhould be very hard and ſcant: *every man ſhall boaſt of his own goodneſs; ſed virum fidelem*, (ſaith *Solomon*) *but a faithful man who can find*? Some men are very good when they are afflicted.

*Hanc ſibi virtutem fractâ facit urceus anſâ,*
*Et triſtis nullo qui tepet igne focus;*

*Et*

*Et teges & cimex, & nudi ſponda grabati,*
*Fit brevis atque eadem nocte dieque toga.*

When the gown of the day is the mantle of the night, and cannot at the ſame time cover the head, and make the feet warm; when they have but one broken diſh and no ſpoon, then they are humble and modeſt; then they can ſuffer an injury, and bear contempt: but give them riches and they grow inſolent; fear and puſillanimity did their firſt work, and an opportunity to ſin undoes it all. *Bonum militem perdidiſti, Imperatorem peſſimum creâſti,* ſaid *Galba*, you have ſpoiled a good Trooper when you made me a bad Commander. Others can never ſerve God, but when they are proſperous: if they loſe their fortune they loſe their Faith, and quit their Charity. *Non rata fides ubi jam melior fortuna ruit.* If they become poor, they become liars and deceivers of their truſt, envious and greedy, reſtleſs and uncharitable; that is, one way or other they ſhew that they love the world, and by all the faith they pretend to cannot overcome it.

Caſt up therefore your reckonings impartially; See what is, what will be required at your hands. Do not think you can be juſtified by faith, unleſs your faith be greater then all

all your passions; you have not the learning, not so much as the common notices of faith, unless you can tell when you are covetous, and reprove your self when you are proud; but he that is so, and knows it not (and that is the case of most men) hath no faith, and neither knows God, nor knows himself.

To conclude. He that hath true justifying faith, believes the power of God to be above the powers of nature; the goodness of God above the merit and disposition of our persons, the bounty of God above the excellency of our works, the truth of God above the contradiction of our weak arguings and fears, the love of God above our cold experience and ineffectual reason, and the necessities of doing good works above the faint excuses and ignorant pretences of disputing sinners. But want of faith makes us so generally wicked as we are, so often running to despair; so often baffled in our resolutions of a good life. But he whose faith makes him more than Conqueror over these difficulties, to him *Isaac* shall be born even in his old age; the life of God shall be perfectly wrought in him, and by this faith so operative, so strong, so lasting, so obedient, he shall be justified, and he shall be saved.

*THE END.*

A

# SERMON

Preached at the *Consecration* of Two *Archbishops* and Ten *Bishops*,

in the

Cathedral Church of S. *Patrick* in

*DUBLIN.*

*January* 27. 1660.

By *Jeremie Taylor* D. D. Lord Bishop of *Down* and *Connor*.

*Sal liquefit, ut condiat.*

*LONDON*,
Printed for *R. Royston*, Bookseller to the Kings most Excellent Majesty. 1663.

N.B.

# To the
# CHRISTIAN
## READER.

*MY Obedience to the Commands of the Right Honourable the Lords Juſtices, and the moſt Reverend and Learned Primate, and to the deſires of my Reverend Brethren, put it paſt my inquiry, whether I ought to publiſh this following Sermon. I will not therefore excuſe it, and ſay it might have advantages in the Delivery, which it would want in the Reading; and the ear would be kind to the Piety of it, which was apparent in the deſign, when the eye would be ſevere in its cenſure of thoſe arguments, which as they could not be longer in that meaſure of time; ſo would have appeared more firm, if they could have had liberty to have been purſued to their utmoſt iſſue. But reaſon lies in a little room, and Obedience in leſs. And although what*

*I have here said, may not stop the mouths of Men resolved to keep up a faction, yet I have said enough to the sober and pious, to them who love Order, and hearken to the voice of the Spouse of Christ, to the Loving and to the Obedient: And for those that are not so, I have no argument fit to be used, but Prayer, and readiness to give them a reason, when they shall modestly demand it. In the mean time I shall only desire them to make use of those truths which the more Learned of their party have by the evidence of fact been forced to confess.* Rivet *affirms that it descended* ex veteris ævi reliquiis, *that Presbyters should be assistants or conjoyned to the Bishops, (who is by this confessed to be the principal) in the imposition of hands for Ordination.* Walo Messalinus *acknowledges it to be* rem antiquissimam, *a most ancient thing that these two Orders,* (viz.) *of Bishops and Presbyters, should be distinct, even in the middle, or in the beginning of the next age after Christ.* Dd. Blondel *places it to be* 35. *years after the death of* S. John. *Now then Episcopacy is confessed to be of about* 1600. *years continuance: and if before this they can shew any Ordination by mere Presbyters, by any but an Apostle, or an Apostolical man; and if there were not visibly a distinction of powers and persons relatively in the Ecclesiastical Government, or if they can give a rational account why they who are forced to confess the Honour and distinct Order of Episcopacy for about* 16. *ages, should in the dark interval of* 35. *years (in which they can pretend to no Monument or Record to the contrary) yet make unlearned scruples of things they cannot colourably prove; if (I say) they can reasonably account*

*for*

*for these things, I for my part will be ready to confess that they are not guilty of the greatest, the most unreasonable and inexcusable schism in the World. But else, they have no colour to palliate the unlearned crime. For will not all wise men in the world conclude; that the Church of God, which was then* Holy, *not in title only and design, but practically and materially; and persecuted, and not immerged in secular temptations, could not all in one instant joyn together to alter that form of Church Government, which Christ and his Apostles had so recently established, and without a Divine warrant destroy a Divine institution, not only to the confusion of the Hierarchy, but to the ruine of their own Souls. It were strange that so great a change should be, and no good man oppose it.* In toto orbe decretum est; *so* S. Hierom. *All the world consented in the advancement of the Episcopal Order. And therefore if we had no more to say for it, yet in prudence and piety we cannot say they would innovate in so great a matter.*

*But I shall enter no further upon this inquiry: only I remember that it is not very many Months since the Bigots of the Popish party cryed out against us vehemently, and inquired, Where is your Church of* England, *since you have no Unity? for your Ecclesiastick head of Unity, your Bishops, are gone. And if we should be desirous to verify their argument, so as indeed to destroy Episcopacy, We should too much advantage Popery, and do the most imprudent and most impious thing in the world. But blessed be God, who hath restored that Government, for which our late King of glorious memory gave his blood. And that (me thinks) should very much weigh*

*weigh with all the Kings true hearted Subjects, who should make it Religion not to rob that glorious Prince of the greatest honour of such a Martyrdom. For my part, I think it fit to rest in those words of another Martyr,* S. Cyprian, Si quis cum Episcopo non sit, in Ecclesia non esse: *He that is not with the Bishop, is not in the Church: that is, he that goes away from him, and willingly separates, departs from Gods Church; and whether he can then be with God, is a very material consideration, and fit to be thought on by all that think Heaven a more eligible good then the interests of a faction, and the importune desire of rule can countervail.*

Ep. 69.

*However, I have in the following papers spoken a few things, which I hope may be fit to perswade them that are not infinitely prejudiced: and although two or three good arguments are as good as two or three hundred, yet my purpose here was to prove the dignity and necessity of the Office and Order Episcopal, only that it might be as an Oeconomy to convey notice, and remembrances of the great duty incumbent upon all them that undertake this great charge. The Dignity and the Duty take one another by the hand, and are born together: only every Sheep of the Flock must take care to make the Bishops duty as easy as it can, by humility and love, by prayer and by Obedience. It is at the best very difficult, but they who oppose themselves to Government, make it harder and uncomfortable. But take heed; if thy Bishop hath cause to complain to God of thee for thy perversness and uncharitable walking, thou wilt be the loser. And for us, we can only say in the words of the Prophet,* We will weep day and night for the slain of the daughter of my people: *But*

Jerem. 9. 1.

*Our*

*Our comfort is in God*: *for* we can do nothing without him, *but in him* we can do all things. *And therefore We will pray*, Domine, dabis pacem nobis, omnia enim opera nostra operatus es in nobis: *God hath wrought all our works within us*: *and therefore he will give us Peace, and give us his Spirit.* Esa. 26. 12.

Finally, Brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not Faith. 2 Thes. 3. 1.

# A Conſecration SERMON

Preached at

# DUBLIN.

## LUKE XII. 42.

*And the Lord ſaid, Who then is that faithful and wiſe Steward, whom his Lord ſhall make Ruler over his houſhold, to give them their portion of meat in due ſeaſon.*

43. *Bleſſed is that Servant whom his Lord when he cometh ſhall find ſo doing.*

Τίς ἐστιν ἄρα πιστὸς καὶ φρόνιμος οἰκονόμος;

THeſe words are not properly a queſtion, though they ſeem ſo, and the particle τίς is not interrogative, but hypothetical; and extends *who* to *whoſoever*; plainly meaning that whoever is a Steward over Chriſts houſhould, of him God requires a great care, becauſe he

hath trusted him with a great imployment. Every Steward ὃν κατέστηκεν ὁ Κύριος, so it is in St *Matthew* * ὃν καταστήσει ὁ κύριος, so it is in my Text; Every Steward whom the Lord *hath or shall* appoint over the Family to rule it and to feed it, now and in all generations of men, as long as this Family shall abide on earth, that is, the Apostles, and they who were to succeed the Apostles in the *Steward*-ship, were to be furnished with the same power, and to undertake the same charge, and to give the same strict and severe accounts.

* Cap. 24. 25.

In these words here is something insinuated, and much expressed.

I. 1. That which is insinuated only is, who these *Stewards* are, whom Christ had, whom Christ would appoint over his Family the Church: they are not here named, but we shall find them out by their proper direction, and indigitation by and by.

II. 2. But that which is expressed, is the Office it self, in a double capacity. 1. In the dignity of it, It is a Rule and a Government: [*whom the Lord shall make Ruler over his household.*] 2. In the care and duty of it, which determines the government to be paternal and profitable; it is a rule, but such a rule

as

as Shepherds have over their flocks, to lead them to good paſtures, and to keep them within their appointed walks, and within their folds: διδόναι σιτομέτριον: that's the work, *to give them a meaſure and proportion of nouriſhment*: τροφὴν ἐν καιρῷ, ſo *St. Matthew* calls it: *meat in the ſeaſon*; that which is fit for them, and when it is fit; meat enough, and meat convenient; and both together mean that which the Greek Poets call ἁρμαλίην ἔμμηνον, the ſtrong wholſom dyet.

3. Laſtly. Here is the reward of the faithful and wiſe diſpenſation. The Steward that does ſo, and continues to do ſo, till his Lord find him ſo doing, this man ſhall be bleſſed in his deed. [*Bleſſed is the Servant whom his Lord when he cometh ſhall find ſo doing.*] Of theſe in order. III.

1. Who are theſe Rulers of Chriſts Family: for though Chriſt knew it, and therefore needed not to ask; yet we have diſputed it ſo much, and obeyed ſo little, that we have changed the plain hypotheſis into an intangled queſtion. The anſwer yet is eaſy as to ſome part of the inquiry. The Apoſtles are the firſt meaning of the Text; for they were our Fathers in Chriſt; They begat Sons and Daughters unto God; and were a

ſpiritual paternity is evident: we need look no further for ſpiritual Government, becauſe in the paternal rule all power is founded; They begat the Family by the power of the word and the life of the *S*pirit, and they fed this Family and ruled it by the word of their proper Miniſtery. They had the keyes of this houſe, the *S*tewards Enſign; and they had the Rulers place; for they ſat on twelve thrones and judged the twelve tribes of Iſrael. But of this there is no queſtion.

And as little of another propoſition; that this Stewardſhip was to laſt for ever; for the powers of Miniſtring in this Office and the Office it ſelf were to be perpetual. For the iſſues and powers of Government are more neceſſary for the perpetuating the Church, then for the firſt planting; and if it was neceſſary that the Apoſtles ſhould have a rod and a ſtaff at firſt, it would be more neceſſary afterwards, when the Family was more numerous, and their firſt zeal abated, and their native ſimplicity perverted into arts of hypocriſy and forms of godlineſs, when *Hereſies ſhould ariſe, and the love of many ſhould wax cold.* The Apoſtles had alſo a power of Ordination; and that the very power it ſelf does *denote*, for it *makes* perpetuity, that could

could not expire in the dayes of the Apoſtles; for by it they themſelves propagated a ſucceſſion. And Chriſt having promiſed his ſpirit to abide with his Church for ever, and made his Apoſtles the Channels, the Miniſters and conveyances of it, that it might deſcend as the inheritance and eternal portion of the Family; it cannot be imagined that when the firſt Miniſters were gone, there ſhould not others riſe up in the ſame places, ſome like to the firſt, in the ſame Office and Miniſtery of the Spirit. But the thing is plain and evident in the matter of fact alſo. *Quod in Eccleſiâ nunc geritur, hoc olim fecerunt Apoſtoli*, ſaid S. *Cyprian*; What the Apoſtles did at firſt, that the Church does to this day, and ſhall do ſo for ever. For when *S. Paul* had given to the Biſhop of *Epheſus* rules of Government in this Family; he commands that they ſhould be *obſerved till the coming of our Lord Jeſus Chriſt*: and therefore theſe authorities and charges are given to him and to his Succeſſors; it is the obſervation of S. *Ambroſe* upon the warranty of that Text, and is obvious and undeniable.

*Epiſt.* 73. *ad Jubaj.*

1 Tim. 6. 14.

N. B.

Well then. The Apoſtles were the firſt Stewards; and this Office dies not with them, but muſt for ever be ſucceeded in; and

and now begins the inquiry, who are the Succeſſors of the Apoſtles: for they are, they muſt evidently be the *Stewards* to feed and to rule this Family. There are ſome that ſay that all who have any portion of work in the Family, all the Miniſters of the Goſpel are theſe *Stewards*, and ſo all will be Rulers. The Presbyters ſurely; for ſay they, Presbyter and Biſhop is the ſame thing, and have the ſame name in Scripture, and therefore the Office cannot be diſtinguiſhed. To this I ſhall very briefly ſay two things, which will quickly clear our way through this buſh of thorns.

I. That the word *Presbyter* is but an honourable appellative uſed amongſt the Jews, as *Alderman* amongſt us; but it ſignifies no order at all, nor was ever uſed in *Scripture* to ſignify any diſtinct company or order of Clergy. And this appears not only by an induction in all the enumerations of the Offices Miniſterial in the New Teſtament: * where to be a Presbyter is never reckoned either as a diſtinct Office, or a diſtinct order; but by its being indifferently communicated to all the *Superior* Clergy, and all the Princes of the people.

* Rom. 12. 6. Ephe. 4 11. 1 Cor. 12. 28.

II. The ſecond thing I intended to ſay is this,

this, that although all the Superior Clergy had not only one, but divers common appellatives; all being called πρεσβύτεροι, and διάκονοι, even the Apoſtolate it ſelf being called a Deaconſhip *; yet it is evident that before the common appellations were fixt into names of propriety, they were as evidently diſtinguiſhed in their offices and powers, as they are at this day, in their Names and Titles.

* Acts 1. 25.

To this purpoſe *S. Paul* gave to *Titus* the *Biſhop* of *Crete* a ſpecial commiſſion, command and power to make Ordinations; and in him, and in the perſon of *Timothy* he did erect a Court of Judicature even over ſome of the Clergy, who yet were called Presbyters; *againſt a Presbyter receive not an accuſation but before two or three witneſſes*: there is the meaſure and the warranty of the *Audientia Epiſcopalis*, the *Biſhops* Audience Court; and when the accuſed were found guilty he gives in charge to proceed to cenſures; ἔλεγχε ἀποτόμως, & δεῖ ἐπιςομίζειν; *You muſt rebuke them ſharply, and you muſt ſilence them, ſtop their mouths*, that's S. *Pauls* word; that they may no more ſcatter their venom in the ears and hearts of the people. Theſe *Biſhops* were commanded *to ſet in order things*

1 Tim. 5. 19.

1 Tit. 11. & 2 Titus 15.

*things that were wanting* in the Churches, the ſame with that power of *S. Paul*; [*other things will I ſet in order when I come,*] ſaid he to the Corinthian Churches; in which there were many who were called Presbyters; who nevertheleſs for all that name, had not that power. To the ſame purpoſe it is plain in Scripture, that *ſome would have been Apoſtles that were not*; ſuch were thoſe whom the ſpirit of God notes in the Revelation; and ſome did *love preeminence* that had it not; for ſo did *Diotrephes*; and ſome were Judges of queſtions, and all were not, for therefore they appealed to the Apoſtles at *Jeruſalem*; and S. *Philip* though he was an Evangeliſt, yet he could not give confirmation to the Samaritans whom he had baptized, but the Apoſtles were ſent for; for that was part of the power reſerved to the Epiſcopal or Apoſtolick order.

Cap. 2. v. 2.

Now from theſe premiſes the concluſion is plain and eaſy. 1. Chriſt left a Government in his Church, and founded it in the perſons of the Apoſtles. 2. The Apoſtles received this power for the perpetual uſe and benefit, for the comfort and edification of the Church for ever. 3. The Apoſtles had this Government, but all that were taken into

into the Miniſtry, and all that were called Presbyters had it not. If therefore this Government, in which there is ſo much diſparity in the very nature and exerciſe and firſt original of it, muſt abide for ever; then ſo muſt that diſparity: If the Apoſtolate in the firſt ſtabiliment was this eminency of power; then it muſt be ſo, that is, it muſt be the ſame in the ſucceſſion, that it was in the foundation. For after the Church is founded upon its Governours, we are to expect no change of Government. If Chriſt was the Author of it, then as Chriſt left it, ſo it muſt abide for ever: for ever there muſt be the Governing and the Governed, the ſuperior and the ſubordinate, the Ordainer and the ordained, the confirmer and the confirmed.

Thus far the way is ſtraight, and the path is plain. The Apoſtles were the Stewards and the ordinary Rulers of Chriſts Family by virtue of the order and office Apoſtolical; and although this muſt be ſucceeded to for ever; yet no man for his now, or at any time being called a Presbyter or Elder can pretend to it; for beſides his being a Presbyter, he muſt be an Apoſtle too; elſe, though he be called *in partem ſollicitudinis*, and may do the offices of aſſiſtance and underſtewardſhip; yet

the κῦρος, the Government and Rule of the Family belongs not to him.

But then τίς ἄρα ὁ σήμερον; who are these Stewards and Rulers over the houshold now? To this the answer is also certain and easy. Christ hath made the same Governours to day as heretofore; *Apostles still*. For though the twelve Apostles are dead; Yet the Apostolical order is not: it is τάξις γεννητικὴ, *a generative order*, and begets more Apostles; now who these *minores Apostoli* are, the successors of the Apostles in that Office Apostolical and supreme regiment of souls, we are sufficiently taught in Holy Scriptures; which when I have clearly shewn to you, I shall pass on to some more practical considerations.

1. Therefore, certain and known it is, that Christ appointed two sorts of Ecclesiastick persons; the XII. Apostles, and the LXXII. Disciples; to these he gave a limited commission, to those a fulness of power; to these a temporary imployment, to those a perpetual and everlasting; from these two societies founded by Christ, the whole Church of God derives the two superiour orders in the sacred Hierarchy; and as Bishops do not claim a Divine right but by succession from the Apostles; so the Presbyters

ters cannot pretend to have been inſtituted by Chriſt, but by claiming a ſucceſſion to the LXXII. And then conſider the difference, compare the Tables, and all the world will ſee the advantages of argument we have; for ſince the LXXII. had nothing but a miſſion on a temporary errand & more then that we hear nothing of them in Scripture; but upon the Apoſtles Chriſt powred all the Eccleſiaſtical power, and made them the ordinary Miniſters of that ſpirit which was to abide with the Church for ever; the Divine inſtitution of Biſhops, that is, of *Succeſſors* to the Apoſtles, is much more clear then that Chriſt appointed Presbyters, or Succeſſors of the LXXII. And yet if from hence they do not derive it, they can never prove their order to be of Divine inſtitution at all, much leſs to be ſo alone.

But we may ſee the very thing it ſelf; the very matter of fact. S. *James* the Biſhop of *Jeruſalem*, is by *S. Paul* called an Apoſtle; *Other Apoſtles ſaw I none, ſave* James *the Lords Brother.* For there were ſome whom the Scriptures call *the Apoſtles of our Lord*; that is, ſuch which Chriſt made by his word immediately, or by his *S*pirit extraordinarily; and even into this number and title, *Matthias*, Gal. 1. 19.

and S. *Paul*, & *Barnabas* were accounted.* But
* 2 Cor. 8. 23.
Philip. 2. 25. the Church alſo made Apoſtles; and theſe were called by S. *Paul* ἀπόστολοι ἐκκλησιῶν, *Apoſtles of the Churches*, and particularly *Epaphroditus* was the *Apoſtle of the Philippians*; properly ſo (ſaith *Primaſius*,) and what is this elſe but the *Biſhop* ſaith *Theodoret*; for τὺς νῦν καλυμένυς ἐπισκόπυς ὠνόμαζον ἀποστόλυς, thoſe who are now called *Biſhops* were then called Apoſtles, ſaith the ſame Father; the ſence and full meaning of which argument is a perfect commentary upon that famous pro-
Pſalm 45. 16. phecy of the Church, [*Inſtead of thy Fathers thou ſhalt have children whom thou mayeſt make Princes in all Lands*,] that is, not only the twelve Apoſtles our Fathers in Chriſt, who firſt begat us, were to rule Chriſts Family, but when they were gone, their children and Succeſſors ſhould ariſe in their ſtead: *Et nati natorum, & qui naſcentur ab illis* their direct Succeſſors to all generations ſhall be *principes populi*, that is, Rulers and Governours of the whole Catholick Church. *De prole enim Eccleſiæ crevit eidem paternitas*, id eſt, *Epiſcopi quos illa genuit, & patres appellat, & conſtituit in ſedibus Patrum*; ſaith S. *Auſtin*, the children of the Church become Fathers of the faithful; that is, the Church begets *Biſhops*;

Bishops; and places them in the seat of Fathers, the first Apostles.

After these plain and evident testimonies of Scripture, it will not be amiss to say, that this great affair relying not only upon the words of institution, but on matter of fact; passed forth into a demonstration and greatest notoreity by the Doctrine and practice of the whole Catholick Church. For so S. *Irenæus* who was one of the most Antient Fathers of the Church, and might easily make good his affirmative; *We can* (sayes he) *reckon the men who by the Apostles were appointed Bishops in the Churches, to be their Successors unto us; leaving to them the same power and authority which they had.* Thus S. *Polycarp* was by the Apostles made Bishop of *Smyrna*; S. *Clement* Bishop of *Rome* by St. *Peter, and divers others by the Apostles*, saith *Tertullian*; saying also that the Asian Bishops were consecrated by *S. John*; and to be short, that Bishops are the Successors of the Apostles in the Stewardship and Rule of the Church, is expresly taught by *S. Cyprian*, and *S. Hierom*, S. *Ambrose*, and *S. Austin*, by *Euthymius*, and *Pacianus*, by S. *Gregory*, and S. *John Damascen*, by *Clarius à Muscula*, and S. *Sixtus*, by *Anacletus*, and S. *Isidore*; by the Roman Councel

*in* 1 Cor. 12. *in* Psal 44. *Epist.* 1. *Simpronianum.*

Councel under S. *Sylvester*, and the Councel of *Carthage*; and the διαδοχὴ, or succession of Bishops from the Apostles hands in all the Churches Apostolical was as certainly known as in our Chronicles we find the succession of our English Kings, and one can no more be denyed then the other. The conclusion from these premises I give you in the words of S. *Cyprian*, *Cogitent Diaconi quod Apostolos*, id est, *Episcopos Dominus ipse elegerit*. Let the Ministers know that Apostles, that is, the Bps. were chosen by our blessed Lord himself; and this was so evident, and so believed, that S. *Austin* affirms it with a *nemo ignorat*, No man is so ignorant but he knows this, that our blessed Saviour appointed Bishops over Churches.

*Epist. 65. ad Rogat.*

*Quæst. V. & N. T. q. 197.*

Indeed the Gnosticks spake evil of this order; for they are noted by three Apostles, S. *Paul*, S. *Peter* and S. *Jude*, to be despisers of Government, and to speak evil of dignities; and what government it was they did so despise, we may understand by the words of S. *Jude*, they were ἐν ἀντιλογίᾳ Κορὲ, in the contradiction or gainsaying of *Corah*, who with his company rose up against *Aaron* the high Priest; and excepting these who were the vilest of men, no man within the first 300. years after Christ, opposed Episcopacy.

*But*

*But* when *Constantine* received the Church into his arms, he found it universally governed by *Bishops*, and therefore no wise or good man professing to be a Christian, that is, to believe the holy Catholick Church, can be content to quit the Apostolical Government; (that by which the whole Family of God was fed, and taught, and ruled,) and beget to himself new Fathers and new Apostles, who by wanting succession from the Apostles of our Lord, have no Ecclesiastical and Derivative communion with these fountains of our *Saviour*.

If ever *Vincentius Lirinensis*'s rule could be used in any question, it is in this: *Quod semper, quod ubique, quod ab omibus*; That *Bishops* are the successors of the Apostles in this Stewardship; and that they did alwayes rule the Family, was taught and acknowledged alwayes, and every where, and by all men that were of the Church of God: and if these evidences be not sufficient to convince modest and sober persons in this question, we shall find our faith to fail in many other articles, of which we yet are very confident, For the observation of the Lords day, the consecration of the holy Eucharist by Priests, the baptizing Infants, the communicating of women, and the very Canon of the Scripture it

self

ſelf rely but upon the ſame probation; and therefore the denying of Articles thus proved is a way (I do not ſay) to bring in all Sects and Hereſies, (that's but little) but a plain path and inlet to Atheiſm and Irreligion; for by this means, it will not only be impoſſible to agree concerning the meaning of Scripture, but the Scripture it ſelf, and all the Records of Religion will become uſeleſs, and of no efficacy or perſwaſion.

I am entered into a ſea of matter, but I will break it off abruptly, and ſum up this inquiry with the words of the Councel of *Chalcedon*, which is one of the four Generals, by our laws made the meaſures of judging Hereſies. Ἐπίσκοπον εἰς πρεσβυτέρου βαθμὸν ἀναφέρειν, ἱεροσυλία ἐστίν. *It is ſacriledge to bring back a Biſhop to the degree and order of a Presbyter.* It is indeed a rifling the order, and intangling the gifts, and confounding the method of the Holy Ghoſt; it is a diſhonouring them whom God would honour, and a robbing them of thoſe ſpiritual eminencies with which the ſpirit of God does anoint the conſecrated heads of Biſhops. And I ſhall ſay one thing more, which indeed is a great truth, that the diminution of Epiſcopacy was firſt introduced by Popery, and the Popes of Rome by communicating to Abbots,

Abbots, and other mere Priests, special graces to exercise some essential Offices of Episcopacy, hath made this sacred order to be cheap, and apt to be invaded. But then add this: If *Simon Magus* was in so damnable a condition for offering to buy the gifts and powers of the Apostolical order, what shall we think of them that *snatch* them away, and pretend to wear them whether the Apostles and their Successors will or no? This is ψεύσασθαι τὸ ἅγιον πνεῦμα, to bely the Holy Ghost; that is the least of it: it is rapine and sacrilege, besides the heresy and schism, and the spiritual ly. For the government Episcopal, as it was exemplified in the Synagogue, and practised by the same measures in the Temple, so it was transcribed by the eternal Son of God, who translated it into a Gospel Ordinance: it was sanctifyed by the Holy Spirit, who named some of the persons, and gave to them all power and graces from above. It was subjected in the Apostles first, and by them transmitted to a distinct Order of Ecclesiasticks: it was received into all Churches, consigned in the Records of the holy Scriptures, preached by the universal voice of all the Christian World, delivered by notorious and uninterrupted practise, and de-

rived to further and unqueſtionable iſſue by perpetual ſucceſſion.

I have done with the hardeſt part of the Text, by finding out the perſons intruſted, *the Stewards of Chriſts Family*: which though Chriſt only intimated in this place, yet he plainly enough manifeſted in others: The Apoſtles and their Succeſſors the Biſhops, are the men intruſted with this great charge; *God grant they may all diſcharge it well.* And ſo I paſs from the Officers, to a conſideration of the Office it ſelf, in the next words; *Whom the Lord ſhall make Ruler over his Houſhould, to give them their meat in due ſeaſon.*

2. The Office it ſelf is the *Stewardſhip*, that is Epiſcopacy, the Office of the Biſhop. The name ſignifies an Office of the Ruler indefinitely, but the word was choſen, and by the Church appropriated to thoſe whom it now ſignifies, both becauſe the word it ſelf is a monition of duty, and alſo becauſe the faithful were uſed to it in the dayes of *Moſes* and the Prophets. The word is in the prophecy of the Church, [*I will give to thee Princes in peace,* ἡ ἐπισκόπους ἐν δικαιοσύνῃ, *and Biſhops in righteouſneſs,*] upon which place *S. Hierom* ſayes, *Principes Eccleſiæ vocat futuros Epiſcopos*; [*The ſpirit of God calls them who were to be Chri-*

Iſai. 60. 17.

*Hunc locum etiam citat S. Clemens Ep. ad Cor.*

*Christian Bishops, principes, or chief Rulers,*] and this was no new thing; For the chief of the Priests who were set over the rest, are called *Bishops* by all the Hellenist Jews. Thus *Joel* is called ἐπίσκοπος ἐπ' αὐτὲς, *the Bishop over the Priests*, and the son of *Bani*, ἐπίσκοπος λευίτων, *the Bishop* and *Visitor over the Levites*, and we find at the purging of the Land from idolatry, the High Priest placed ἐπισκόπους εἰς οἶκον κυρίου, *Bishops over the House of God*. Nay, it was the appellative of the High Priest himself, ἐπίσκοπος Ἐλεάζαρ, *Bishop Eleazar, the Son of Aaron the Priest*, to whom is committed the care of Lamps, and the daily Sacrifice, and the holy unction. Neh. 11. 10. 2 Kin. 11. 18. Numb. 4. 16.

Now this word the Church retained, choosing the same Name to her superiour Ministers, because of the likeness of the Ecclesiastical Government between the Old and New Testament.

For Christ made no change but what was necessary. Baptism was a rite among the Jews, and the Lords Supper was but the *post-cœnium* of the Hebrews changed into a mystery, from a type to a more real exhibition; and the Lords Prayer was a collection of the most eminent devotions of the Prophets and Holy men before Christ, who prayed by the same

ſpirit; and the cenſures Eccleſiaſtical were but an imitation of the proceedings of the Judaical tribunals; and the whole Religion was but the Law of *Moſes* drawn out of its vail into clarity and manifeſtation; and to conclude in order to the preſent affair, the Government which Chriſt left was the ſame as he found it; for what *Aaron* and his Sons, and the Levites were in the Temple, that *Biſhops*, Prieſts, and Deacons are in the Church; it is affirmed by S. *Hierom* more then once; and the uſe he makes of it is this, *Eſto ſubjectus Pontifici tuo, & quaſi animæ parentem ſuſcipe*; Obey your Biſhop, and receive him as the nurſing Father of your Soul. But above all, this appellation is made honourable by being taken by our bleſſed Lord himſelf. For he is called in Scripture, the great *Shepherd* and *Biſhop* of our Souls.

*Epiſt. 2. ad Nepot. Epiſtol. ad Evagrium.*

But our inquiry is not after the Name, but the Office, and the dignity and duty of it; *Eccleſiæ gubernandæ ſublimis ac divina poteſtas* (ſo S. *Cyprian* calls it) *a High and a Devine power from God of Governing the Church*; *rem magnam & pretioſam in conſpectu Domini* (ſo S. *Cyril*) *a great and a pretious thing in the ſight of God*; τὸν ἐν ἀνθρώποις ὑψηλότατον ὅρον, by *Iſidor Peluſiot*; *the utmoſt limit of what is deſireable amongſt*

*amongst men.* But the account upon which it is so desireable, is the same also that makes it formidable. They who have tryed it, and did it conscientiously, have found the burden so great, as to make them stoop with care and labor; and they who do it ignorantly or carelesly, will find it will break their bones. For the Bishops Office is all that duty which can be signified by those excellent words of S *Cyprian*; *He is a Bishop or Overseer of the Brotherhood, the Ruler of the people, the Shepherd of the Flock, the Governour of the Church, the Minister of Christ, and the Priest of God.* These are great titles, and yet less then what is said of them in Scripture; which calls them *Salt of the Earth, Lights upon a candlestick, Stars and Angels, Fathers of our Faith, Embassadors of God, Dispensers of the Misteries of God, the Apostles of the Churches, and the Glory of Christ*; but then they are great burdens too: for the Bishop is πεπιστευμένος τὸν λαὸν τοῦ Κυρίου, intrusted with the Lords people; that's a great charge, but there is a worse matter that follows; ὡς τὸν ὑπὲρ τῶν ψυχῶν αὐτῶν λόγον ἀπαιτηθησόμενος: the Bishop is he of whom God will require *an account for all their souls*: they are the words of *S. Paul*, and transcribed into the 40th. Canon of the Apostles, and the 24th. Canon of the Councel of *Antioch.* And Heb. 13. 17.

And now I hope the envy is taken off; for the honour does not pay for the burden; and we can no sooner consider Episcopacy in its dignity, as it is a *Rule*; but the very nature of that *Rule* does imply so severe a duty, that as the load of it is almost insufferable, so the event of it is very formidable, if we take not great care. For this Stewardship is κυριότης καὶ διακονία, a Principality and a Ministry. So it was in Christ; he is Lord of all, and yet he was the Servant of all; so it was in the A-
Acts 1. 25. postles, it was κλῆρος διακονίας καὶ ἀποστολῆς, their lot was to be Apostles, and yet to serve and
Isai. 60. 17. minister; and it is remarkable that in Isaiah the 70. use the word ἐπίσκοπος or Bishop; but there they use it for the Hebrew word *nechosheth*, which the Greeks usually render by ἐργοδιώκτης, φορολόγος, πεκτίωρ, and the interlineary translation by *Exactores*. Bishops are only Gods Ministers and tribute gatherers, requiring & overseeing them that they do their duty; and therefore here the case is so, and the burden so great, and the dignity so allayed, that the envious man hath no reason to be troubled that his brother hath so great a load; nor the proud man plainly to be delighted with so honourable a danger. It is indeed a Rule, but it is paternal; it is a Government, but

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it must be neither ἀναγκαστικὸν nor αἰσχροκερδῶς, 1 Pet. 5. 1,5.
it is neither a power to constrain, nor a commission to get wealth; for it must be without necessity, and not for filthy lucre sake; but it is a Rule, ὡς διακονοῦντος, so *S. Luke*, Luke 22. 27.
*as of him that ministers*; ὡς πάντων δούλου, so S. Mark 10. 43.
*Mark*; *as of him that is servant of all*; ὡς πόδας νιπτοῦντος, so *S. John*; John 13. 13.
such a principality as he hath *that washes the feet* of the weary traveller; or if you please, take it in the words of our *Blessed Lord* himself, that [*He that will be chief among you let him be your Minister*,] meaning that if under Christs Kingdom you desire rule, possibly you may have it; but all that rule under him are Servants to them that are ruled, and therefore you get nothing by it, but a great labour, and a busy imployment, a careful life, and a necessity of making severe accounts. But all this is nothing but the general measures, I cannot be useful or understood unless I be more particular. The particulars we shall best enumerate by recounting those great conjugations of worthy offices and actions by which Christian *Bishops* have blessed and built up Christendom; for because we must be followers of them, as they were of Christ, the recounting what they did worthily in their generations, will not only demonstrate

ſtrate how uſeful, how profitable, how neceſſary Epiſcopacy is to the Chriſtian Church, but it will at the ſame time teach us our duty, by what ſervices we are to benefit the Church, in what works we are to be imployed, and how to give an account of our Stewardſhip with joy.

1. The Chriſtian Church was founded by Biſhops, not only becauſe the Apoſtles, who were *Biſhops*, were the firſt Preachers of the Goſpel, and Planters of Churches, but becauſe the Apoſtolical men, whom the Apoſtles uſed in planting and diſſeminating Religion, were by all Antiquity affirmed to have been Dioceſan *Biſhops*; in ſo much that as S. *Epiphanius* witneſſes, there were at the firſt diſſeminations of the faith of Chriſt, many Churches who had in them no other Clergy, but a *Biſhop* and his Deacons, and the Presbyters were brought in afterwards as the harveſt grew greater. But the Biſhops names are known, they are *recorded in the book of Life*, and *their praiſe is in the Goſpel*; ſuch were *Timothy* and *Titus*, *Clemens* and *Linus*, *Marcus* and *Dionyſius*, *Oneſimus* and *Caius*, *Epaphroditus* and S. *James our Lords Brother*, *Euodius* and *Simeon*; all which, if there be any faith in Chriſtians that gave their lives for a teſtimony

Lib. 3. Tit. 1.

mony to the faith, and any truth in their ſtories; and unleſs we who believe *Thucydides* and *Plutarch*, *Livy* and *Tacitus*, think that all Church ſtory is a perpetual Romance, and that all the brave men, the Martyrs and the Doctors of the Primitive Church, did conſpire as one man to abuſe all Chriſtendom for ever; I ſay unleſs all theſe impoſſible ſuppoſitions be admitted, all theſe whom I have now reckoned were *Biſhops* fixed in ſeveral Churches, and had Dioceſes for their Charges.

The conſequent of this conſideration is this. If Biſhops were thoſe upon whoſe Miniſtry Chriſt founded and built his Church, let us conſider what great wiſdom is required of them that ſeem to be Pillars: the *Stewards* of Chriſts Family muſt be wiſe: that Chriſt requires, and if the order be neceſſary to the Church, wiſdom cannot but be neceſſary to the Order. For it is a ſhame if they who by their Office are Fathers in Chriſt, ſhall by their unskilfulneſs be but *Babes* themſelves; underſtanding not the ſecrets of Religion, the myſteries of Godlineſs, the perfections of the Evangelical law, all the advantages and diſadvantages in the Spiritual life. A *Biſhop* muſt be exerciſed in Godli-

neſs, a man of great experience in the ſecret conduct of Souls, not ſatisfied with an ordinary skill in making homilies to the people, and ſpeaking common exhortations in ordinary caſes; but ready to anſwer in all ſecret inquiries, and able to convince the gainſayers, and to ſpeak wiſdom amongſt them that are perfect.

If the firſt Biſhops laid the foundation, their Succeſſors muſt not only preſerve whatſoever is fundamental, but build up the Church in a moſt holy Faith, taking care that no Hereſie ſap the foundation, and that no hay or rotten wood be built upon it; and above all things, that a moſt Holy life be ſuperſtructed upon a holy and unreproveable Faith. So the Apoſtles laid the foundation, and built the walls of the Church, and their Succeſſors muſt raiſe up the roof as high as Heaven. For let us talk and diſpute eternally, we ſhall never compoſe the controverſies in Religion, and eſtabliſh truth upon unalterable foundations, as long as men handle the word of God deceitfully, that is, with deſigns and little artifices, and ſecular partialities, and they will for ever do ſo, as long as they are proud or covetous. It is not the difficulty of our queſtions, or the ſub-

ſubtilty of our adverſaries that makes diſputes interminable; but we ſhall never cure the itch of diſputing, or eſtabliſh Unity, unleſs we apply our ſelves to humility, and contempt of riches. If we will be contending, let us contend like the Olive and the Vine, who ſhall produce beſt, and moſt fruit; not like the Aſpine and the Elm which ſhall make moſt noiſe in a wind. And all other methods are a beginning at a wrong end. And as for the people; the way to make them conformable to the wiſe and holy rules of faith and government, is by reducing them to live good lives. When the children of Iſrael gave themſelves to gluttony and drunkenneſs, and filthy luſts, they quickly fell into abominable idolatries; and *S. Paul* ſayes that men make ſhipwrack of their Faith by putting away a good conſcience; for the myſtery of Faith is beſt preſerved ἐν καθαρᾷ συνειδήσει, in a pure conſcience, ſaith the ſame Apoſtle; ſecure but that, and we ſhall quickly end our diſputes, and have an obedient and conformable people; but elſe never. 1 Tim. 1. 19. 2 Tim. 3. 9.

2. As Biſhops were the firſt Fathers of Churches, and gave them being; ſo they preſerve them in being. For withour *Sa*craments there is no Church; or it will be

ſtarved and dy: and without Biſhops there can be no Prieſts, and conſequently no Sacraments; and that muſt needs be a ſupreme order from whence ordination it ſelf proceeds. For it is evident and notorious that in Scripture there is no record of ordination, but an Apoſtolical hand was in it; one of the ἄνδρες ἡγούμενοι, one of the chief, one of the ſuperior and Ruling Clergy; and it is as certain in the deſcending ages of the Church, the Biſhop alwayes had that power, it was never denyed to him, and it was never imputed to Presbyters; and *S. Hierom* himſelf, when out of his anger againſt *John* Biſhop of *Jeruſalem* he endeavoured to equal the Presbyter with the Biſhop, though in very many places he ſpake otherwiſe, yet even then alſo and in that heat, he excepted *Ordination*, acknowledging that to be the Biſhops peculiar. And therefore they who go about to extinguiſh Epiſcopacy, do as *Julian* did; they deſtroy the Presbytery and ſtarve the Flock, and take away their Shepherds, and diſpark their paſtures, and tempt Gods providence to extraordinaries, and put the people to hard ſhifts, and turn the chanels of Salvation quite another way, and leave the Church to a perpetual uncertainty, whether ſhe be alive

alive or dead, and the people deſtitute of the life of their Souls, and their daily bread, and their ſpiritual comforts, and holy bleſſings.

The conſequent of this is. If Sacraments depend upon Biſhops, then let us take care that we convey to the people holy and pure materials, ſanctified with a holy miniſtry, and miniſtred by holy perſons. For although it be true, that the efficacy of the Sacraments does not depend wholly upon the worthineſs of him that miniſters; yet it is as true, that it does not wholly rely upon the worthineſs of the Receiver; but both together relying upon the goodneſs of God produce all thoſe bleſſings which are deſigned. The Miniſter hath an influence into the effect, and does very much towards it; and if there be a failure there, it is a defect in one of the concurring cauſes; and therefore an unholy *Biſhop* is a great diminution to the peoples bleſſing. S. *Hierom* preſſes this ſeverely: *Impiè faciunt* &c. *They do wickedly who affirm that the holy Euchariſt is conſecrated by the words* [alone] *and ſolemn prayer of the conſecrator, and not* [alſo] *by his life and holineſs*, and therefore *S. Cyprian* affirms, that *none but holy and upright men are to be choſen, who*

*in Cap. 2. Zeph.*

*Lib. 1. Ep. 4.*

*who offering their Sacrifices worthily to God may be heard in their prayers for the Lords people*: but for others; *Sacrificia eorum panis luctus* (ſaith the Prophet *Hoſea*,) *their Sacrifices are like the bread of ſorrow, whoever eats thereof ſhall be defiled.* This diſcourſe is not mine but S. *Cyprians*: and although his words are not to be underſtood dogmatically, but in the caſe of duty and caution, yet we may lay our hands upon our hearts, and conſider how we ſhall give an account of our Stewardſhip, if we ſhall offer to the people the bread of God with impure hands; it is of it ſelf a pure nouriſhment, but if it paſſes through an unclean veſſel, it looſes much of its excellency.

3. The like alſo is to be ſaid concerning prayer. For the Epiſcopal order is appointed by God to be the great Miniſters of Chriſts Prieſthood, that is, to ſtand between Chriſt and the people in the entercourſe of prayer and bleſſing. *We will give our ſelves continually to prayer*; ſaid the Apoſtles, that was the one half of their imployment; and indeed a Biſhop ſhould ſpend very much of his time in holy prayer, and in diverting Gods judgments, and procuring bleſſings to the people; for in all times, the chief of the Religion

gion was ever the chief Miniſter of bleſſing. Thus *Abraham* bleſſed *Abimelech*, and *Melchiſedek* bleſſed *Abraham*, and *Aaron* bleſſed the people; and *without all controverſy* (ſaith the Apoſtle,) *the leſs is bleſſed of the Greater*. But then *we know that God heareth not ſinners*; and it muſt be *the effectual fervent prayer of a Righteous man* that ſhall *prevail*.

And therefore we may eaſily conſider that a vitious Prelate is a great calamity to that Flock, which he is appointed to bleſs and pray for. How ſhall he reconcile the penitents, who is himſelf at enmity with God? How ſhall the Holy Spirit of God deſcend upon the Symbols at his prayer who does perpetually grieve him, and quench his holy fires, and drive him quite away? How ſhall he that hath not taſted of the ſpirit by contemplation, ſtir up others to earneſt deſires of Celeſtial things? Or what good ſhall the people receive, when the *Biſhop* layes upon their head a covetous or a cruel, an unjuſt or an impure hand? But therefore that I may uſe the words of S. *Hierom*. *Cum ab Epiſcopo gratia in populum transfundatur, & mundi totius & Eccleſiæ totius condimentum ſit Epiſcopus*, &c. Since it is intended that from the *Biſhop* grace ſhould be diffuſed amongſt.

*Dial. adv. Lucifer.*

monſt all the people, there is not in the world a greater indecency then a holy office miniſtred by an unholy perſon, and no greater injury to the people, then that of the bleſſings which God ſends to them by the miniſtries Evangelical they ſhould be cheated and defrauded by a wicked Steward. And therefore it was an excellent prayer which to this very purpoſe was by the ſon of *Sirach* made in behalf of the High Prieſts the ſons of *Aaron*;

Eccl. 45. 26. [*God give you wiſdom in your heart to judge his people in Righteouſneſs, that their good things be not aboliſhed, and that their glory may endure for ever.*]

4. All the offices Eccleſiaſtical alwayes were, and ought to be conducted by the Epiſcopal order, as is evident in the univerſal doctrine and practiſe of the primitive Church. οἱ πρεσβύτεροι ἢ διάκονοι ἄνευ γνώμης τῦ ἐπισκόπυ μηδὲν ἐπιτελείτωσαν. It is the 40th. Canon of the Apoſtles, *Let the Presbyters and Deacons do nothing without leave of the Biſhop.* But that caſe is known.

*& 24. C. Concil. Antioch.*

The conſequent of this conſideration is no other then the admonition in my text.

1 Cor. 4. 1, 2, 3. *We are Stewards of the manifold Grace of God,* and diſpenſers of the myſteries of the Kingdom; and *it is required of Stewards that they be*

*be found faithful; that we preach the word of God in ſeaſon and out of ſeaſon, that we rebuke and exhort, admoniſh and correct*; for theſe, God calls *Paſtores ſecundùm cor meum, Paſtors according to his own heart, which feed the people with knowledge and underſtanding*; but they muſt alſo *comfort the afflicted and bind up the broken heart*; miniſter the Sacraments with great diligence, and righteous meaſures, and abundant charity, alwayes having in mind thoſe paſſionate words of Chriſt to S. *Peter*, If thou loveſt me, feed my ſheep; If thou haſt any love to me, feed my lambs. Jer. 3. 15.

And let us remember this alſo, that nothing can enforce the people to obey their Biſhops as they ought, but our doing that duty and charity to them which God requires. There is reaſon in theſe words of S. *Chryſoſtom*, [*It is neceſſary that the Church ſhould adhere to their Biſhop as the body to the head, as plants to their roots, as rivers to their ſprings, as children to their Fathers, as Diſciples to their Maſters.*] Theſe ſimilitudes expreſs not only the relation and dependency, but they tell us the reaſon of the duty. The head gives light and reaſon to conduct the body, the roots give nouriſhment to the plants, and the ſprings, perpetual emanation

of waters to the chanels. Fathers teach and feed their children, and Diſciples receive wiſe inſtruction from their Maſters: and if we be all this to the people, they will be all that to us; and wiſdom will compel them to ſubmit, and our humility will teach them obedience, and our charity will invite their compliance. Our good example will provoke them to good works, and our meekneſs will melt them into ſoftneſs and flexibility. For all the Lords people are *populus voluntarius*, a free and willing people; and we who cannot compel their bodies, muſt thus conſtrain their ſouls; by inviting their wills, by convincing their underſtandings, by the beauty of fair example, the efficacy and holineſs, and the demonſtrations of the ſpirit.

Heb. 13. 7.] This is *experimentum ejus qui in nobis loquitur Chriſtus*. The experiment of Chriſt that ſpeaketh in us. For to this purpoſe thoſe are excellent words which S. *Paul* ſpake. [*Remember them who have the rule over you, whoſe faith follow, conſidering the end of their converſation.*] There lyes the demonſtration: and thoſe prelates who teach good life, whoſe Sermons are the meaſures of Chriſt, and whoſe life is a copy of their Sermons; theſe muſt be followed; and ſurely

ly theſe will; for theſe are burning and ſhining lights; but if we hold forth falſe fires, and by the amuſement of evil examples call the veſſels that ſail upon a dangerous ſea to come upon a rock, or an iron ſhoar inſtead of a ſafe harbour, we cauſe them to make ſhipwrack of their precious Faith, and to periſh in the deceitful and unſtable waters. *Vox operum fortiùs ſonat quàm verbòrum.* A good life is the ſtrongeſt argument that your faith is good, and a gentle voice will be ſooner entertained then a voice of thunder; but the greateſt eloquence in the world, is a meek ſpirit, and a liberal hand; theſe are the two paſtoral ſtaves the Prophet ſpeaks of, *nognam* & *hovelim*, *beauty and bands*; he that hath the ſtaff of the beauty of holineſs, the ornament of fair example, he hath alſo the ſtaff of bands, *atque in funiculis Adam trahet eos*, *in vinculis charitatis*; as the Prophet *Hoſea*'s expreſſion is; he ſhall draw the people after him by the cords of a man, by the bands of a holy charity. But if againſt all theſe demonſtrations any man will be refractary; We have inſtead of a ſtaff, an Apoſtolical rod; which is the laſt and lateſt remedy, and either brings to repentance, or conſigns to ruin and reprobation.

Zech. 11. 7.

Cap. 11.

If there were any time remaining, I could reckon that the Epiſcopal order is the principle of Unity in the Church; and we ſee it is ſo, by the inumerable Sects that ſprang up when Epiſcopacy was perſecuted. I could adde, how that Biſhops were the cauſe that *S. John* wrote his Goſpel; that the Chriſtian Faith was for 300. years together bravely defended by the ſufferings, the priſons and flames, the life and the death of Biſhops, as the principal Combatants. That the Fathers of the Church whoſe writings are held in ſo great veneration in all the Chriſtian World, were almoſt all of them Biſhops. I could adde, that the Reformation of Religion in *England* was principally by the Preachings and the diſputings, the writings and the Martyrdom of Biſhops. That Biſhops have ever ſince been the greateſt defenſatives againſt Popery. That *England* and *Ireland* were governed by Biſhops ever ſince they were Chriſtian, and under their conduct have for ſo many ages enjoyed all the bleſſings of the Goſpel. I could add alſo, that Epiſcopacy is the great ſtabiliment of Monarchy, but of this we are convinced by a ſad and too dear bought experience. I could therefore inſtead of it, ſay, that Epiſcopacy

copacy is the great ornament of Religion, that as it reſcues the Clergy from contempt, ſo it is the greateſt preſervative of the peoples liberty from Eccleſiaſtick Tyranny on one hand, (the Gentry being little better then ſervants, while they live under the Presbytery,) and Anarchy and licentiouſneſs on the other. That it endears obedience, and is ſubject to the Laws of Princes. And is wholly ordained for the good of mankind, and the benefit of *S*ouls. But I cannot ſtay to number all the bleſſings which have entered into the World at this door: I only remark theſe becauſe they deſcribe unto us the Biſhops imployment, which is, to be buſy in the ſervice of *S*ouls, to do good in all capacities, to ſerve every mans need, to promote all publick benefits, to cement Governments, to eſtabliſh peace, to propagate the Kingdom of Chriſt, to do hurt to no man, to do good to every man; that is, ſo to miniſter, that Religion and Charity, publick peace, and private bleſſings may be in their exaltation.

As long as it was thus done by the Primitive Biſhops, the Princes and the people gave them all honour. Inſomuch that by a decree of *Conſtantine* the great, the Biſhop had

had power given him to retract the ſentences made by the Preſidents of Provinces, and we find in the acts of S. *Nicholas*, that he reſcued ſome innocent perſons from death when the executioner was ready to ſtrike the fatal blow; which thing even when it fell into inconvenience, was indeed forbidden by *Arcadius* and *Honorius*; but the confidence and honour was only changed, it was not taken away: for the condemned criminal had leave to appeal to the *Audientia Epiſcopalis*, to the Biſhops Court. This was not any right which the Biſhops could challenge, but a reward of their Piety; and ſo long as the Holy Office was holily adminiſtred, the world found ſo much comfort and ſecurity, ſo much juſtice and mercy, ſo many temporal and ſpiritual bleſſings conſequent to the miniſtries of that order, that as the Galatians to S. *Paul*, men have plucked out their eyes to do them ſervice, and to do them honour. For then Epiſcopacy did that good that God intended by it: it was a ſpiritual Government, by ſpiritual perſons, for ſpiritual ends. Then the Princes and the people gave them honours becauſe they deſerved and ſought them not: then they gave them wealth, becauſe they would diſpend

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it wiſely, frugally and charitably: Then they gave them power; becauſe it was ſure to be uſed for defence of the innocent, for relief of the oppreſſed, for the puniſhment of evil doers, and the reward of the vertuous. Then they deſired to be judged by them, becauſe their audiences or Courts did ἡσυχάζειν τὸ βαρβαρικὸν, they appeaſed all furious ſentences, and taught gentle principles, and gave merciful meaſures, and in their Courts were all equity and piety, and Chriſtian determinations.

But afterwards, when they did fall εἰς δυναστείαν into ſecular methods, and made their Counſels vain by pride, and durtied their ſentences with money, then they became like other men; and ſo it will be, unleſs the Biſhops be more holy then other men; but when our ſanctity and ſeverity ſhall be as eminent as the calling is, then we ſhall be called to Councels, and ſit in publick meetings, and bring comfort to private Families, and rule in the hearts of men by a *jus relationis*, ſuch as was between the Roman Emperors and the Senate; they courted one another into power, and in giving honour ſtrived to outdo each other; for from an humble wiſe man, no man will ſnatch an imployment

ployment that is honourable; but from the proud and from the covetous every man endeavours to wreſt it, and thinks it lawful prize.

My time is now done; and therefore I cannot ſpeak to the third part of my text, the reward of the good Steward and of the bad; I ſhall only mention it to you in a ſhort exhortation; and ſo conclude. In the Primitive Church a *Biſhop* was never admitted to publick penance; not only becauſe in them every crime is ten, and he that could deſcern a publick ſhame, could not deſerve a publick honor, nor yet only becauſe every ſuch puniſhment was ſcandalous, and did more evil by the example of the crime, then it could do good by the example of the puniſhment; but alſo becauſe no ſpiritual power is higher then the Epiſcopal, and therefore they were to be referred to the Divine judgment, which was likely to fall on them very heavily. διχοτομήσει ἄχρηςον ὁ κύριος: the Lord will cut the evil Stewards aſunder; he will ſuffer ſchiſms and Diviſions to enter in upon us, and that will ſadly cut us aſunder; but the evil alſo ſhall fall upon their perſons; like the puniſhment of quartering Traitors, ἵνα καὶ σε διαμελεῖς ταμήσῃ

τιμήσῃ, punishment with the circumstances of detestation and exemplarity. Consider therefore what is your great duty. Consider what is your great danger. The lines of duty I have already described; only remember how dear and pretious *S*ouls are to God, since for their salvation Christ gave his bloud, and therefore will not easily lose them, whom though they had sin'd against him, yet he so highly valued; remember that you are Christs deputies in the care of Souls, and that you succeed in the place of the Apostles. *Non est facilè stare loco Pauli, & tenere gradum Petri*; You have undertaken the work of S. *Paul*, and the Office of S. *Peter*, and what think you upon this account will be required of us? S. *Hierom* expresses it thus. The wisdom and skill of a Bishop ought to be so great, that his countenance, his gesture, his motion, every thing should be vocal, *ut quicquid agit, quicquid loquitur, doctrina sit Apostolorum*: that whatever he does or speaks be doctrine Apostolical. The ancient Fathers had a pious opinion, that besides the Angel guardian which is appointed to the guard of every man; there is to every Bishop a second Angel appointed to him at the Consecration; and to this *Origen* alludes, saying that every Bishoprick hath two Angels,

the one viſible and the other inviſible. This is a great matter, and ſhews what a precious thing that order and thoſe perſons are in the eyes of God; but then this alſo means, that we ſhould live Angelick lives, which the Church rarely well expreſſes by ſaying, that Epiſcopal dignity is the Eccleſiaſtick ſtate of perfection, and ſuppoſes the perſons to be ſo far advanced in holineſs, as to be in the ſtate of confirmation in grace. *But* I ſhall ſay nothing of theſe things; becauſe it may be they preſs too hard, but the uſe I ſhall make of it upon occaſion of the reward of the good and bad Steward, is to remind you of your great danger. For if it be required of *Biſhops* to be ſo wiſe and ſo holy, ſo induſtrious and ſo careful, ſo buſy and ſo good up to the height of beſt examples; if they be anointed of the Lord, and are the Husbands of the Churches, if they be the Shepherds of the flock, and *Stewards* of the houſhould; it is very fit they conſider their danger, that they may be careful to do their duty. S. *Bernard* conſiders it well in his epiſtle to *Henry Archbiſhop* of *Sens*; If I lying in my Cell, and ſmoaking under a *Buſhel*, not ſhining, yet cannot avoid the breath of the winds, but that my light is almoſt blown

out;

out; what will become of my Candle, if it were placed on a candleſtick and ſet upon a hill? I am to look to my ſelf alone, and provide for my own ſalvation; and yet I offend my ſelf, I am weary of my ſelf, I am my own ſcandal and my own danger; my own eye, and my own belly, and my own appetite find me work enough; and therefore God help them who beſides themſelves are anſwerable for many others. *Jacob* kept the Sheep of *Laban*; and we keep the *S*heep of Chriſt; and *Jacob* was to anſwer for every *S*heep that was ſtoln, and every lamb that was torn by the wild beaſt, and ſo ſhall we too, if by our fault one of Chriſts Sheep periſh; and yet it may be there are 100000. Souls committed to the care and conduct of ſome one Shepherd, who yet will find his own Soul work enough for all his care and watchfulneſs. If any man ſhould deſire me to carry a Frigat into the Indies, in which a 100. men were imbarqued; I were a mad man to undertake the charge, without proportionable skill; and therefore when there is more d nger, and more *S*ouls, and rougher Seas, and more ſecret Rocks, and horrible ſtorms, and the Shipwrack is an eternal loſs, the matter will then require great con-

ſideration in the undertaking, and greateſt care in the conduct.

Upon this account we find many brave perſons in the firſt and in the middle ages of the Church with great reſolution refuſing Epiſcopacy. I will not ſpeak of thoſe who for fear of Martyrdom declined it: but thoſe who for fear of damnation did refuſe. S. *Bernard* was by three rich Cities ſeverally called to be their *Biſhop*, and by two to be their Archbiſhop, and he refuſed them; S. *Dominicus* refuſed four ſucceſſively; S. *Thomas Aquinas* refuſed the Archbiſhoprick of *Naples*, and *Vincentius Ferrerius* would not accept of *Valentia*, or *Ilerda*, and *Bernardinus Senenſis* refuſed the Biſhoprieks of *Sens Urbin* and *Ferrara*. They had reaſon; and yet if they had done amiſs in that Office which they declined, it had been ſomething more excuſable; but if they that ſeek it be as careleſs in the office as they are greedy of the honour, that will be found intolerable. *Electus Epiſcopus ambulat in diſco, recuſans volvitur in arcâ*, ſaid the Hermit in *S. Hierom.* The Biſhop walks upon round and trundling ſtones, but he that refuſes it, ſtands upon a floor. But I ſhall ſay no more of it; becauſe I ſuppoſe you have read it and conſidered it

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in S. *Chryſoſtoms ſix books de ſacerdotio*, in the *Apologetie of* S. *Greg. Naz.* in the paſtoral of *S. Greg. of Rome*, in *S. Dionyſius's* 8th. *Epiſtle to Demophilus*, in the letters of *Epiphanius to* S. *Hierom*, in S. *Auſtins* Epiſtle to Biſhop *Valerius*, in *S. Bernards* life of *S. Malachy*, in S. *Hieroms* 138. Epiſtle to *Fabiola*; Theſe things I am ſure you could not read without trembling; and certainly, if it can belong to any Chriſtian, then [work out your ſalvation with fear and trembling] that's the *Biſhops* burden. For the Biſhop is like a man that is ſurety for his friend; he is bound for many, and for great ſums; what is to be done in this caſe; *Solomons* anſwer is the way: *Do this now, my Son, deliver thy ſelf, make ſure thy friend, give not ſleep to thine eyes, nor ſlumber to thine eye lids*: that is, be ſedulous to diſcharge thy truſt, to perform thy charge; be zealous for Souls, and careleſs of money; and remember this, that even in Chriſts Family there was one ſad example of an Apoſtate Apoſtle; and he fell into that fearful eſtate merely by the deſire and greedineſs of money. Be warm in zeal, and indifferent in thy temporalities. For he that is zealous in temporals, and cold in the ſpiritual: he that doth the acceſſories

Prov. 6. 3, 4.

of

of his calling by himſelf, and the principal by his Deputies; he that is preſent at the feaſt of Sheep-ſhearing, and puts others to feed the flock, hath no ſign at all upon him of a good Shepherd. *It is not fit for us to leave the word of God, and to ſerve tables*, ſaid the Apoſtles. And if it be a leſs worthy office to ſerve the tables even of the poor, to the diminution of our care in the diſpenſation of Gods word; it muſt needs be an unworthy imployment to leave the word of God, and to attend the rich and ſuperfluous furniture of our own Tables Remember the quality of your charges. *Civitas eſt, Vigilate ad cuſtodiam & concordiam; ſponſa eſt, ſtudete amari; oves ſunt, intendite paſtui.* The Church is a ſpouſe: the Univerſal Church is Chriſts ſpouſe; but your own Dioceſe is yours; behave your ſelves ſo, that ye be beloved. Your people are as ſheep, and they muſt be fed, and guided, and preſerved, and healed, and brought home. The Church is a City, and you are the watch men, take care that the City be kept at Unity in it ſelf; be ſure to make peace amongſt your people, ſuffer no hatred, no quarrels, no ſuits at law amongſt the Citizens, which you can avoid; make peace in your

*D. Bernard. ad Henr. Epiſc. Senenſem.*

your Dioceſes by all the wayes of prudence, piety and authority that you can, and let not your own corrections of criminals be to any purpoſe, but for their amendment, for the cure of offenders, as long as there is hope, and for the ſecurity of thoſe who are ſound and whole. Preach often, and pray continually; let your diſcipline be with charity, and your cenſures ſlow; let not excommunications paſs for trifles, and drive not away the fly from your brothers forehead with a hatchet; give counſel frequently, and diſpenſations ſeldom, but never without neceſſity or great charity. Let every place in your Dioceſe ſay, *Invenerunt me vigiles*, the watch men have found me out, *haſſoveviim*. They that walk the City round, have ſought me out and found me. *Let every one of us*, (as S. *Paul*'s expreſſion is,) *ſhew himſelf a workman, that ſhall not be aſhamed*; *operarium inconfuſibilem*, mark that, ſuch a labourer as ſhall not be put to ſhame for his illneſs, or his unskilfulneſs, his falſeneſs and unfaithfulneſs in that day when the great Biſhop of ſouls ſhall make his laſt and dreadful viſitation. For be ſure, there is not a carkaſe nor a skin, not a lock of wool, nor a drop of milk of the whole flock, but God ſhall. 2 Tim. 2.

ſhall for it call the Idol Shepherd to a ſevere account. And how, think you, will his anger burn, when he ſhall ſee ſo many goats ſtanding at his left hand, and ſo few Sheep at his right? and upon inquiry ſhall find, that his miniſtring Shepherds, were Wolves in Sheeps clothing; and that by their ill example, or pernitious doctrines, their care of money, and careleſneſs of their flocks, ſo many Souls periſh; who if they had been carefully and tenderly, wiſely and conſcientiouſly handled, might have ſhin'd as bright as Angels. And it is a ſad conſideration to remember, how many ſouls are pitifully handled in this world, and careleſly diſmiſſed out of this world; they are left to live at their own rate, and when they are ſick, they are bidden to be of good comfort, and then all is well; who when they are dead, find themſelves cheated of their pretious and invaluable eternity. Oh, how will thoſe Souls in their eternal priſons for ever curſe thoſe evil and falſe guides! and how will thoſe evil guides themſelves abide in judgment, when the Angels of wrath ſnatch their abuſed people into everlaſting torments! For will God bleſs them or pardon them, by whom ſo many ſouls periſh?

Shall

Shall they reign with Christ, who evacuate the death of Christ, and make it useless to dear Souls? Shall they partake of Christs glories, by whom it comes to pass that there is less joy in Heaven it self, even because sinners are not converted, and God is not glorified, and the people is not instructed, and the Kingdom of God is not filled? Oh no? the curses of a false Prophet will fall upon them, and the reward of the evil Steward will be their portion, and they who destroyed the Sheep, or neglected them, shall have their portion with Goats for ever and ever in everlasting burnings, in which it is impossible for a man to dwell.

Can any thing be beyond this? beyond damnation? Surely a man would think, not. And yet I remember a severe saying of S. *Gregory*; *Scire debent Prelati, quod tot mortibus digni sunt, quot perditionis exempla ad subditos extenderunt.* One damnation is not enough for an evil Shepherd; but for every Soul who dyes by his evil example or pernitious carelesness, he deserves a new death, a new damnation. Let us therefore be wise and faithful, walk warily, and watch carefully, and rule diligently, and pray assiduously. For God is more propense to re-

wards, then to puniſhments; and the good Steward that is wiſe and faithful in his diſpenſation, ſhall be greatly bleſſed. But how? *He ſhall be made ruler over the houſhold.* What is that? for he is ſo already. True; but he ſhall be much more. *Ex diſpenſatore faciet procuratorem.* God will treat him as *Joſeph* was treated by his Maſter; he was firſt a Steward, and then a Procurator, one that ruled his goods without account, and without reſtraint. Our miniſtry ſhall paſs into Empire, our labour into reſt, our watchfulneſs into fruition, and our Biſhoprick to a Kingdom. In the mean time our Biſhopricks are a great and weighty care, and in a ſpiritual ſenſe, our dominion is founded in grace, and our rule is in the hearts of the people, and our ſtrengths are the powers of the Holy Ghoſt, and the weapons of our warfare are ſpiritual; and the eye of God watches over us curiouſly, to ſee if we watch over our flocks by day and by night. And though the Primitive Church (as the Eccleſiaſtick Hiſtories obſerve,) when they depoſed a Biſhop from his office, ever concealed his crime, and made no record of it; yet remember this, that God does, and will call us to a ſtrict and ſevere account. Take heed

heed that you may never hear that fearful ſentence, *I was hungry and ye gave me no meat.* If you ſuffer Chriſts little ones to ſtarve, it will be required ſeverely at your hands; And know this, that the time will quickly come, in which God ſhall ſay unto thee in the words of the Prophet, *Where is the Flock that was given thee, thy beautiful Flock? What wilt thou ſay when he ſhall viſit thee?* Jer. 13. 20, 21.

God of his mercy grant unto us all to be ſo faithful and ſo wiſe, as to convert Souls, and to be ſo bleſſed and ſo aſſiſted, that we may give an account of our charges with joy, to the glory of God, to the edification and ſecurity of our Flocks, and the ſalvation of our own Souls, in that day when the great Shepherd and Biſhop of our Souls ſha'l come to judgment, even our Lord and Saviour Jeſus Chriſt. To whom with the Father and the Holy Ghoſt, be all Honour and Glory, Love and Obedience, now and for evermore, Amen.

*F I N I S.*

## *Thurſday the* 9th *of* May.

ORdered that the Speaker do give the Reverend Father in God, the Lord Biſhop of *Down*, the thanks of this Houſe for his yeſterdaies paines, and that he deſire him to print his Sermon.

*John Keating* Cler. Parl.

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## 11. *die* Maii 1661.

ORdered that Sir *Theophilus Jones* Knight, *Marcus Trever* Eſq; Sir *William Domvile* Knt his Majeſties Attorney General, and *Richard Kirle* Eſq; be, and are hereby appointed, a Committee to return thanks unto the Lord Biſhop of *Down* for his Sermon preached on *Wedneſday* laſt unto the Lords Juſtices, and Lords Spiritual and Temporal, whereunto the Houſe of Commons were invited; and that they deſire his Lordſhip from this Houſe to cauſe the ſame to be forthwith printed and publiſhed.

*Copia Vera.*

Ex. per *Philip Ferneley* Cler. Dom. Com.

A

# SERMON

PREACHED

At the opening of the Parliament of IRELAND,
*May* 8. 1661.

Before the right Honourable the Lords Juſtices, and the Lords Spiritual and Temporal and the Commons.

By JEREMY Lord Biſhop of *Down* and *Connor*.

*Salus in multitudine conſulentium.*

*LONDON*,
Printed by *J. F.* for *R. Royſton*, Bookſeller to his moſt Sacred MAJESTY, 1661.

# To the Right Honourable, the Lords Spiritual and Temporal and Commons of *Ireland* Assembled in PARLIAMENT.

My Lords and Gentlemen;

I *Ought not to dispute your commands for the printing my Sermon of* Obedience; *lest my Sermon should be* protestatio contra factum: *here I know my Example would be the best Use to this Doctrine, and I am sure to find no inconveniency so great as that of Disobedience; neither can I be confident that I am wise in any thing but when I obey; for then I have the wisdome of my Superiour for my warrant, or my excuse. I remember the saying of* Aurelius *the Emperor,* Æquius est me tot & talium amicorum consilium, quam tot tales meam unius voluntatem sequi. *I could easily have pretended excuses, but that day I had taught others the contrary; and I would not shed that Chalice which*

*my own hands had newly filled with waters iſſuing from the fountains of Salvation.*

*My eyes are almoſt grown old with ſeeing the horrid miſchiefs which came from Rebellion and Diſobedience; and I would willingly now be bleſſed with obſervation of Peace and Righteouſneſs, Plenty and Religion, which do already, and I hope ſhall for ever, attend upon Obedience to the beſt* KING *and the beſt* CHURCH *in the world. I ſee no objection againſt my hopes, but that which ought leaſt of all in this caſe to be pretended. Men pretend Conſcience againſt Obedience; expreſsly againſt Saint* Paul's *Doctrine, teaching us to* obey for conſcience ſake; *but to diſobey for Conſcience in a thing indifferent, is never to be found in the books of our Religion.*

*It is very hard when the Prince is forc'd to ſay to his rebellious Subject, as God did to his ſtubborn people,* Quid faciam tibi? *I have tried all the waies I can to bring thee home, and what ſhall I now doe unto thee? The Subject ſhould rather ſay,* Quid me vis facere? *What wilt thou have me to doe? This Queſtion is the beſt end of diſputations.* Corrumpitur atque diſſolvitur Imperantis officium, ſi quis ad id quod facere juſſus eſt, non obſequio debito, ſed conſilio non conſiderato reſpondeat, *ſaid one in* A. Gellius. *When a Subject is commanded to obey, and*

*he*

*he diſputes, and ſaies,* Nay, *but the other is better, he is like a ſervant that gives his Maſter neceſſary counſel, when he requires of him a neceſſary obedience.* Utilius parére edicto quam efferre conſilium, *he had better obey then give counſel: by how much it is better to be profitable then to be witty, to be full of goodneſs rather then full of talk and argument.*

*But all this is acknowledged true in ſtrong men, but not in the weak; in vigorous, but not in tender Conſciences: for Obedience is ſtrong meat, and will not down with weak ſtomacks. As if in the world any thing were eaſier then to obey: for we ſee that the food of Children is milk and lawes; the breaſt-milk of their Nurſes and the commands of their Parents is all that food and Government by which they are kept from harm and hunger, and conducted to life and wiſdome. And therefore they that are weak brethren, of all things in the world have the leaſt reaſon to pretend an excuſe for diſobedience, for nothing can ſecure them but the wiſdome of the Laws: for they are like Children in minority; they cannot be truſted to their own conduct, and therefore muſt live at the publick charge, and the wiſdome of their Superiors is their guide and their ſecurity. And this was wiſely adviſed by S.* Paul, Him that is weak in the faith receive, but not to doubtfull diſputations: *that's not the way for him; Children*

*muſt*

*muſt not diſpute with their Fathers and their Maſters. If old men will diſpute, let them look to it; that's meat for the ſtrong indeed, though it be not very nutritive: but the Laws and the Counſels, the Exhortations and the Doctrines of our Spiritual Rulers, are the meaſures by which God hath appointed Babes in Chriſt to become Men, and the weak to become ſtrong; and they that are not to be received to doubtful diſputations, are to be received with the arms of love into the imbraces of a certain and regular Obedience.*

*But it would be conſidered, that Tenderneſs of Conſcience is an equivocal terme, and does not alwaies ſignifie in a good ſenſe. For a Child is of a tender fleſh; but he whoſe foot is out of joint, or hath a bile in his arme, or hath ſtrained a ſinew, is much more tender. The* tenderneſs of age *is that weakneſs that is in the ignorant and the new beginners: the* tenderneſs of a bile, *that is ſoreneſs indeed rather then tenderneſs, is of the diſeaſed, the abuſed, and the miſ-perſwaded. The firſt indeed are to be tenderly dealt with, and have uſages accordingly: but that is the ſame I have already told; you muſt teach them, you muſt command them, you muſt guide them, you muſt chuſe for them, you muſt be their guardians, and they muſt comport themſelves accordingly. But for that* tenderneſs of Conſcience *which is the* diſeaſe *and* ſoreneſs of Conſcience, *it muſt*

*must be cured by anodynes and ſoft uſages, unleſs they prove ineffective, and that the Launcet be neceſſary. But there are amongſt us ſuch tender ſtomacks, that cannot endure Milk, but can very well digeſt Iron; Conſciences ſo tender, that a Ceremony is greatly offenſive, but Rebellion is not; a Surplice drives them away as a bird affrighted with a man of clouts, but their Conſciences can ſuffer them to deſpiſe Government, and ſpeak evil of Dignities, and curſe all that are not of their Opinion, and diſturb the peace of Kingdomes, and commit Sacrilege, and account Schiſme the character of Saints. The true Tenderneſs of Conſcience is* 1. *that which is impatient of a ſin;* 2^ly, *it will not endure any thing that looks like it; and* 3^ly, *it will not give offence. Now ſince all Sin is Diſobedience,* 1. *it will be rarely contingent that a man in a Chriſtian Common-wealth ſhall be tied to diſobey, to avoid* ſin: *and certain it is, if ſuch a caſe could happen, yet* 2^ly, *nothing of our preſent queſtions is ſo* like a ſin, *as when we refuſe to obey the Laws; to ſtand in a clean Veſtment is not ſo ill a ſight as to ſee men ſtand in ſeparation, and to kneel at the Communion is not ſo* like *Idolatry as* Rebellion *is to* Witchcraft: *and then* 3^ly, *for the matter of* giving offences, *what ſcandal is greater then that which ſcandalizes the Laws? and who is ſo carefully to be obſerved, leſt he be offended, as the KING? And if that*

*which offends the weak brother is to be avoided, much more that which offends the ſtrong; for this is certainly really criminal, but for the other it is much oddes but it is miſtaken. And when the caſe is ſo put, between the obedient and the diſobedient, which ſhall be offended, and one will, I ſuppoſe there is no queſtion but the Laws will take more care of Subjects then of Rebels, and not weaken them in their duty in compliance with thoſe that hate the Laws, and will not endure the Government.*

*And after all this, in the conduct of Government what remedy can there be to thoſe that call themſelves Tender Conſciences? I ſhall not need ſay that every man can eaſily pretend it; for we have ſeen the vileſt part of mankind, men that have done things ſo horrid, worſe then which the Sun never ſaw, yet pretend tender Conſciences againſt Eccleſiaſtical Laws: but I will ſuppoſe that they are really ſuch, that they in the ſimplicity of their hearts follow* Abſolom, *and in weakneſs hide their heads in little Conventicles and places of ſeparation for a trifle; what would they have done for themſelves?*

*If you make a Law of Order, and in the ſanction put a clauſe of favour for tender Conſciences, do not you invite every Subject to Diſobedience by impunity, and teach him how to make his own excuſe? is not ſuch a Law, a Law without an obligation? may not every man chuſe whether he will obey or no? and if he pretends to*

*diſobey*

*diſobey out of Conſcience, is not he that diſobeyes equally innocent with the obedient; altogether as juſt, as not having done any thing without leave, and yet much more Religious and conſcientious?* Quicunque vult *is but an ill preface to a Law; and it is a ſtrange obligation that makes no difference between him that obeyes and him that refuſes to obey.*

*But what courſe muſt be taken with tender Conſciences? Shall the execution of the Law be ſuſpended as to all ſuch perſons? that will be all one with the former: for if the execution be commanded to be ſuſpended, then the obligation of the Law by command is taken away, and then it were better there were no Law made. And indeed that is the pretenſion, that is the ſecret of the buſineſs; they ſuppoſe the beſt way to prevent Diſobedience is to take away all Laws. It is a ſhort way indeed; there ſhall then be no Diſobedience, but at the ſame time there ſhall be no Government: but the Remedy is worſe then the Diſeaſe; and to take away all Wine and ſtrong drink to prevent Drunkenneſs would not be half ſo great a folly.*

*I cannot therefore tell what to adviſe in this particular, but that every* Spiritual guide *ſhould conſider who are tender Conſciences and who are weak brethren, and uſe all the waies of piety and prudence to inſtruct and to inform them, that they may increaſe in knowledge*

*and ſpiritual underſtanding. But they that will be alwaies learning and never come to the knowledge of the truth, they that will be children of a hundred years old and never come to years of diſcretion, they are very unfit to guide others, and to be Curates of Souls: but they are moſt unfit to reprove the Laws, and ſpeak againſt the wiſdome of a Nation, when it is confeſſed that they are ſo weak, that they underſtand not the fundamental Liberty which Chriſt hath purchaſed for them, but are ſervants to a ſcruple, and affrighted at a circumſtance, and in bondage under an indifferent thing, and ſo much Idolaters of their Sect or Opinion as to prefer it before all their own nobler Intereſts, and the Charity of their brother, and the Peace of a whole Church and Nation.*

*To you, my Lords and Gentlemen, I hope I may ſay as* Marcus Curius *ſaid to a ſtubborn young man,* Non opus Vos habere cive qui parére neſciret; *the Kingdome hath no need of thoſe that know not how to obey. But as for them who have weak and tender Conſciences, they are in the ſtate of Childhood and minority: but then you know that a Child is never happy by having his own humor: if you chuſe for him, and make him to uſe it, he hath but one thing to doe; but if you put him to pleaſe himſelf, he is troubled with every thing, and ſatisfied with nothing. We find that all Chriſtian*

*Churches*

*Churches kept this Rule. They kept themſelves and others cloſe to the rule of Faith, and peaceably ſuffered one another to differ in Ceremonies, but ſuffered no difference amongſt their own: they gave Liberty* to other Churches, *and gave Laws, and no Liberty,* to their own Subjects. *And at this day the Churches of* Geneva, France, Switzerland, Germany, Low Countries, *tye all their people to their own Laws, but tye up no mans Conſcience; if he be not perſwaded as they are, let him charitably diſſent, and leave that Government, and adhere to his own Communion. If you be not of their mind, they will be ſerved by them that are: they will not trouble your Conſcience, and you ſhall not diſturb their Government. But when men think they cannot enjoy their Conſcience unleſs you give them good Livings, and if you prefer them not, you afflict their Conſciences, they do but too evidently declare that it is not their Conſciences but their Profits they would have ſecured. Now to theſe I have only this to ſay, That their Conſcience is to be enjoyed by the meaſures of God's Word, but the Rule for their Eſtates is the Laws of the Kingdome: and* I ſhew you yet a more excellent way; *Obedience is the beſt ſecurity for both; becauſe this is the beſt conſervatory of Charity and Truth and Peace.* Si vis brevi perfectus eſſe, eſto obediens etiam in minimis, *was the ſaying of*

*a Saint; and the world uſes to look for Miracles from them whom they ſhall eſteem Saints: but I had rather ſee a man truly humble and obedient, then to ſee him raiſe a man from the dead, ſaid old* Pachomius.

*But to conclude: if weak brethren ſhall ſtill plead for Toleration and Compliance, I hope my Lords the Biſhops will conſider where it can doe good and doe no harm, where they are permitted, and where themſelves are bound up by the Laws, and in all things where it is ſafe and holy to labour to bring them eaſe and to give them remedy: but to think of removing the Diſeaſe by feeding the Humor, I confeſs it is a ſtrange cure to our preſent Diſtempers. He that took clay and ſpittle to open the blind eyes can make any thing be* collyrium; *but he alone can doe it. But whether any humane power can bring good from ſo unlikely an inſtrument, if any man deſires yet to be better informed, I deſire him, beſides the calling to mind the late ſad effects of Schiſme, to remember that no Church in Chriſtendome ever did it. It is neither the way of Peace nor Government, nor yet a proper remedy for the cure of a weak Conſcience.*

*I ſhall therefore pray to God that theſe men who ſeparate in ſimplicity may by God's mercy be brought to underſtand their own Liberty, and that they may not for ever be babes and* Neophytes, *and wax old in trifles,*

*ſles, and for ever ſtay at entrances and outſides of Religion; but that they would paſs* in interiora domûs, *and ſeek after Peace and Righteouſneſs, Holineſs and Juſtice, the love of God and Evangelical perfections; and then they will underſtand how ill-adviſed they are who think Religion conſiſts in zeal againſt Ceremonies and ſpeaking evil of the Laws.*

*My Lords and Gentlemen, what I ſaid in purſuance of publick Peace and private Duty, and ſome little incidences to both, I now humbly preſent to you, more to ſhew my own Obedience then to re-mind you of your Duty, which hitherto you have ſo well obſerved in your amicable and ſweet concord of counſels and affections, during this preſent Seſſion. I owe many thanks to you who heard me patiently, willingly and kindly; I endeavoured to pleaſe God, and I find I did not diſpleaſe you: but he is the beſt hearer of a Sermon who firſt loves the Doctrine, and then practiſes it; and that you have hitherto done, very piouſly and very proſperouſly. I pray God continue to direct your Counſels ſo that you in all things may pleaſe him, and in all things be bleſſed by him, that* all generations may call you bleſſed *Inſtruments of a laſting Peace, the reſtorers of the old paths, the Patrons of the Church, friends of Religion, and Subjects fitted for your Prince, who is Juſt up to the greateſt example, and Merciful beyond all*

*examples,*

*examples, a Prince who hath been nouriſhed, and preſerved, and reſtored, and bleſſed by Miracles; a Prince whoſe Vertues and Fortunes are equally the greateſt.*

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I. SAMUEL

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1 SAMUEL 15. latter part of the 22th verſe.

*Behold to obey is better then ſacrifice, and to hearken then the fat of rams.*

First part of the 23th.

*For Rebellion is as the ſin of witchcraft, and ſtubbornneſs is as iniquity and idolatry.*

IN the world nothing is more eaſy then to ſay our Prayers, and to obey our Superiors; and yet in the world there is nothing to which we are ſo unwilling as to Prayer, and nothing ſeems ſo intolerable as Obedience: for men eſteem all Laws to be fetters, and their Superiors are their enemies: and when a command is given, we turn into all ſhapes of excuſe to eſcape from the impoſi-

tion : For either the authority is incompetent, or the law it ſelf is *Statutum non bonum*, or it is impoſsible to be kept, or at leaſt very inconvenient, and we are to be reliev'd in equity, or there is a ſecret diſpenſation, and it does not bind in my particular caſe, or not now; or it is but the law of a man, and was made for a certain end; or it does not bind the conſcience, but 'twas only for Political regards; or, if the worſt happen, I will obey paſſively, and then I am innocent. Thus every man ſnuffes up the wind, like *the wild aſſes in the wilderneſs*, and thinks that Authority is an incroachment upon a mans birthright; and in the mean time never conſiders that Chriſt took upon him our Nature that he might learn us Obedience, and in that alſo make us become like unto God. In his Juſtice and his Mercy he was imitable before; but before the Incarnation of Chriſt we could not in paſsive graces imitate God who was impaſſible. But he was pleaſed at a great rate to ſet forward this duty; and when himſelf became obedient in the hardeſt point, *obediens uſque ad mortem*, and is now become to us *the author and finiſher of our Obedience*, as well as of *our Faith*,

*admonetur*

*admonetur omnis ætas fieri posse quod aliquando factum est.* We must needs confess it very possible to obey the severest of the divine laws, even to dye if God commands, because it was already done by a man; and we must needs confess it excellent, because it was done by God himself.

But this great Example is of universal influence in the whole matter of Obedience. For that I may speak of that part of this Duty which can be useful, and concerns us; Men do not deny but they must obey in all Civil things, but in Religion they have a Supreme, *God only*, and Conscience is his interpreter; and in effect every man must be the Judge whether he shall obey or no. Therefore it is that I say, the Example of our Lord is the great determination of this inquiry: for he did obey and suffer, according to the commands of his Superiors under whose Government he was placed; he *gave his back to the smiters, and his cheeks to the nippers*; he kept the orders of the Rulers, and the customes of the Synagogues, the Law of *Moses* and the rights of the Temple; and by so doing *he fulfilled all righteousness.* Christ made no distinctions in

his Obedience, but obeyed God *in all things*, and thoſe that God ſet over him *in all things according to God*, and in things of Religion moſt of all; becauſe to obey was of it ſelf a great inſtance of Religion, and if ever Religion comes to be pretended againſt Obedience in any thing where our Superior can command, it is impoſture: For that is the purpoſe of my text, *Obedience is better then Sacrifice.* Our own judgment, our own opinion is the ſacrifice, ſeldome fit to be offered to God, but moſt commonly deſerving to be conſumed by fire: but take it at the beſt, it is not half ſo good as *Obedience*; for *that* was indeed *Chriſt*'s *Sacrifice*, and (as *David* ſaid of *Goliah*'s ſword, *non eſt alter talis*) there is no other ſacrifice that can be half ſo good: and when *Abraham* had lifted up his ſacrificing knife to ſlay his Son, and ſo expreſs'd his obedience, God would have no more; he had the Obedience, and he cared not for the Sacrifice.

By *Sacrifice* here then is meant the external and contingent actions of Religion; by *Obedience* is meant ſubmiſsion to Authority, and obſerving the command. *Obedience* is a not chuſing our Duty, a not diſputing with our Betters,

Betters, not to argue, not to delay, not to murmure; it is not this, but it is much better; for it is *Love*, and *Simplicity*, and *Humility*, and *Uſefulneſs*, and I think theſe do *reductively* contain all that is excellent in the whole conjugation of Chriſtian Graces.

My Text is a perfect Propoſition, and hath no ſpecial remark in the words of it; but is only a great repreſentation of the moſt uſeful Truth to all Kingdomes and Parliaments and Councels and Authorities in the whole world: It is your Charter, and the Sanction of your authority, and the ſtabiliment of your Peace, and the honour of your Laws, and the great defence of your Religion, and the building up and the guarding of the King's Throne. It is that by which all the Societies in heaven and earth are firm: without this you cannot have a Village proſperous, or a Ship arrive in harbour. It is that which God hath bound upon us by hope and fear, by wrath and conſcience, by duty and neceſsity. Obedience is the formality of all Vertues, and every Sin is Diſobedience. There can no greater thing be ſaid, unleſs you pleaſe to adde, that we never read that the earth opened and ſwallowed up

any

any man alive, but a company of rebellious disobedient people, who rose up against *Moses* and *Aaron*, the Prince of the People, and the Priest of God. For Obedience is the most necessary thing in the world, and *corruptio optimi est pessima*: Disobedience is the greatest evil in the world, and that alone which can destroy it.

*Nullum malum majus aut infeliciter feracius quam inobedientia.* Seneca.

My text is instanced in the matter of Obedience to God; but yet the case is so, that though I shall in the first place discourse of our Obedience to man, I shall not set one foot aside from the main intention of it; because Obedience to our Superiors is *really* and is *accounted* to be Obedience to God, for they are sent by God, they are his vicegerents, his Ministers, and his Embassadors. *Apostolus cujusque est quisque* say the Jewes, Every mans Apostle is himself; and *he that heareth or despiseth you*, said Christ, *heareth or despiseth me*: And the reason is very evident, because it is not to be expected that God should speak to us by himself, but sometimes by Angels, sometimes by Prophets, once by his Son, and alwaies by his Servants.

Now I desire two things to be observed.

First,

First, We may as well perceive that God ſpeaks to us when he uſes the miniſtry of men as when he uſes the miniſtry of Angels: one is as much declared and as certain as the other. And if it be ſaid, a man may pretend to come from God, and yet deliver nothing but his own errand; that is no ſtrange thing: but remember alſo that S. *Paul* puts this ſuppoſition in the caſe of an Angel, [*If an Angel preach any other Goſpel;*] and we know that many Angels come like Angels of light, who yet teach nothing but the waies of Darkneſs. So that we are ſtill as much bound to obey our Superior as to obey an Angel: a man is *paulò minor angelis*, a little lower then the Angels; but *we* are much lower then the King. Conſider then with what fear and love we ſhould receive an Angel, and ſo let us receive all thoſe whom God hath ſent to us, and ſet over us; for they are no leſs: leſs indeed in their Perſons, but not in their Authorities. Nay the caſe is nearer yet; for we are not only bound to receive God's Deputies as God's Angel, but as God himſelf. For it is the power of God in the hand of a man, and *he that reſiſts, reſiſts God's ordinance.* And I pray remember

that

that there is not only no power greater then God's, but there is no other; for all Power is his. The conſequent of this is plain enough; I need ſay no more of it: It is all one to us who commands, God, or God's Vicegerent. This was the firſt thing to be obſerved.

Secondly, there can be but two things in the world requir'd to make Obedience neceſſary, the greatneſs of the Authority, and the worthineſs of the Thing. In the firſt you ſee the caſe can have no difference, becauſe the thing it ſelf is but one. There is but one Authority in the world, and that is God's: as there is but one Sun whoſe light is diffuſed into all Kingdomes. But is there not great difference in the Thing commanded? Yes certainly, there is ſome; but nothing to warrant diſobedience: for whatever the thing be, it may be commanded by man, if it be not countermanded by God. For

1. *It is not required that every thing commanded ſhould of it ſelf be neceſſary*; for God himſelf oftentimes commands things which have in them no other excellency then that of Obedience. What made *Abraham* the friend of God? and what made his offer to kill his Son to be

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ſo pleaſing to God? It had been naturally no very great good to cut the throat of a little child; but only that it was Obedience. What excellency was there in the journeys of the Patriarchs from *Meſopotamia* to *Syria*, from the land of *Canaan* into *Egypt*? and what thanks could the ſons of *Iſrael* deſerve that they ſate ſtill upon the ſeventh day of the week? and how can a man be dearer unto God by keeping of a Feaſt, or building of a Booth, or going to *Jeruſalem*, or cutting off the foreskin of a boy, or waſhing their hands and garments in fair water? There was nothing in theſe things but the Obedience. And when our bleſſed Lord himſelf came to his Servant to take of him the Baptiſme of Repentance, alas, he could take nothing but the water and the ceremony: for, as *Tertullian* obſerves, he was *nullius pœnitentiæ debitor*, he was indeed *a juſt perſon and needed no repentance*; but even ſo *it became him to fulfil all righteouſneſs*: but yet even *then* it was that the Holy Spirit did deſcend upon his holy head, and crown'd that Obedience, though it were but to a ceremony. *Obedience*, you ſee, *may be neceſſary when the law is not ſo.* For in theſe caſes, God's Son and God's Servants did obey

in things which were made good only by the commandement: and if we doe so in the Instances of humane Laws, there is nothing to be said against it, but that what was not of it self necessary, is made so by the authority of the Commander and the force of the Commandement. But there is more in it then so. For,

2ly, We pretend to be willing to obey even in things *naturally not necessary*, if a divine command does interpose; but if it be only a commandement of man, and the thing be not necessary of it self, then we desire to be excus'd. But will we doe nothing else? We our selves will doe many things that God hath not commanded, and may not our Superiors command us in many cases to doe what we may lawfully doe without a commandement? Can we become a law unto our selves, and cannot the word and power of our Superiors also become a law unto us? hath God given more to a private then to a publick hand? But consider the ill consequents of this fond opinion. Are all the practices of *Geneva* or *Scotland* recorded in the Word of God? are the trifling Ceremonies of their publick Penance recorded in the four Gospels? are all the rules of decency, and

and all *things that are of good report*, and all the measures of prudence, and the laws of peace and war, and the customes of the Churches of God, and the lines of publick honesty, are all these described to us by the laws of God? If they be, let us see and read them, that we may have an end to all questions and minute cases of Conscience: but if they be not, and yet by the Word of God these are bound upon us in the general, and no otherwise; then it follows that the particulars of all these, which *may be* infinite, and *are* innumerable, yet may be the matter of humane Laws; and then are bound upon us by the power of God put into the hands of man. The consequent is this, that whatsoever is commanded by our Superior according to the will of God, or whatsoever is not against it, is of necessity to be obey'd.

3ly, But what if our Princes or our Prelates command things against the Word of God? what then? Why nothing then, but that we must obey God and not man; there's no dispute of that. But what then again? Why therefore saies the Papist I will not obey the Protestant Kings, because against the Word of God they command me to come to Church

where Hereſy is preached; and I will not acknowledge the Biſhops, ſaith the Presbyterian, becauſe they are againſt the diſcipline and ſcepter of *Jeſus* Chriſt; and the Independent hates Parochial meetings, and is wholly for a gathered Church, and ſuppoſes this to be the practice Apoſtolical; and I will not bring my Child to Baptiſme, (ſaith the Anabaptiſt) becauſe God calls none but believers to that Sacrament; and I will acknowledge no Clergy, no Lord, no Maſter, ſaith the Quaker, becauſe Chriſt commands us to *call no man maſter on the earth*, and *be not called of men Rabbi.* And if you call upon theſe men to obey the Authority God hath ſet over them, they tell you with one voice, with all their hearts, as far as the Word of God will give them leave; but God is to be obey'd, and not man: and therefore if you put the Laws in execution againſt them, they will obey you paſsively, becauſe you are ſtronger, and ſo long as they know it they will not ſtir againſt you; but they in the mean time are little leſs then Martyrs, and you no better then Perſecutors.

What

What ſhall we doe now? for here is evidently a great heap of diſorder: they all confeſs that authority muſt be obey'd; but when you come to the trial, none of them all will doe it, and they think they are not bound: but becauſe their Opinions being contrary cannot all be right, and it may be none of them are, it is certain that all this while Authority is infinitely wronged and prejudiced amongſt them, when all fantaſtick Opinions ſhall be accounted a ſufficient reaſon to deſpiſe it. I hope the Preſbyterian will joyn with the Proteſtant, and ſay that the Papiſt, and the Socinian, and the Independent, and the Anabaptiſt, and the Quaker are guilty of Rebellion and Diſobedience for all their pretence of the Word of God to be on their ſide: and I am more ſure that all theſe will joyn with the Proteſtant, and ſay that the Presbyterian hath no reaſon to diſobey Authority upon pretence of their new Government concerning which they do but *dream dreams*, when they think *they ſee viſions*. Certain it is that the biggeſt part of diſſenters in the whole world are criminally diſobedient; and it is a

thouſand to one but that Authority is in the right againſt them, and ought to be obey'd. It remains now in the next place, that we inquire what Authority is to doe in this caſe, and what theſe Sectaries and Recuſants are to doe; for theſe are two things worth inquiry.

1. Concerning Authority. All diſagreeing perſons, to cover their foul ſhame of Rebellion or Diſobedience, pretend Conſcience for their Judge, and the Scripture for their Law. Now if theſe men think that by this means they proceed ſafely, upon the ſame ground the Superior may doe what he thinks to be his duty, and be at leaſt as ſafe as they. If the Rebellious Subject can think that by God's Law he ought not to obey; the Prince may at the ſame time think that by God's Law he ought to puniſh him: and it is as certain that he is juſtly puniſhed, as he thinks it certain he reaſonably diſobeys. Or is the Conſcience of the Superior bound to relaxe his lawes, if the inferior tells him ſo? Can the Prince give Laws to the peoples will; and can the people give meaſures to the Princes underſtanding? If any one of the people can preſcribe or make it neceſſary to change the Law, then

then every one can; and by this time every new Opinion will introduce a new Law, and that Law ſhall be obey'd by him only that hath a mind to it, and that will be a ſtrange Law that binds a man only to doe his own pleaſure. But becauſe the King's Conſcience is to him as ſure a Rule as the Conſcience of any diſobedient Subject can be to himſelf, the Prince is as much bound to doe his duty in Government, as the other can be to follow his Conſcience in diſagreeing; and the conſequent will be, that whether the Subject be right or wrong in the diſputation, it is certain he hath the juſt reward of Diſobedience in the concluſion. If one mans Conſcience can be the meaſure of another mans action, why ſhall not the Princes Conſcience be the Subject's meaſure? but if it cannot, then the Prince is not to depart from his own Conſcience, but proceed according to the Laws which he judges juſt and reaſonable.

2. The Superior is tied by the laws of Chriſtian Charity ſo far to bend in the miniſtration of his Laws, as to pity the invincible Ignorance and Weakneſs of his abuſed people, *qui devoratur à malis Paſtoribus* (as S. *Hierom's* expreſsion

expreſsion is) that are devour'd by their evill Shepheards: but this is to laſt no longer then till the Ignorance can be cured, and the man be taught his duty; for whatſoever comes after this looks ſo like Obſtinacy, that no Laws in the world judge it to be any thing elſe. And then ſecondly, this alſo is to be underſtood to be the duty of Superiors only in matters of mere Opinion, not relating to Practice. For no mans Opinion muſt be ſuffer'd to doe miſchief, to diſturb the Peace, to diſhonour the Government: not only becauſe every diſagreeing perſon can to ſerve his end pretend his Conſcience, and ſo claim impunity for his Villany; but alſo becauſe thoſe things which concern the good of mankind and the Peace of Kingdomes are ſo plainly taught, that no man who thinks himſelf ſo wiſe as to be fit to oppoſe Authority, can be ſo fooliſh as in theſe things not to know his Duty. In other things, if the Opinion does neither bite nor ſcratch, if it dwells at home in the houſe of underſtanding, and wanders not into the out-houſes of Paſsion and popular orations, the Superior impoſes no laws, and exacts no obedience, and deſtroies no liberty,

liberty, and gives no reſtraint. This is the part of Authority.

2. The next enquiry is, What muſt the diſagreeing Subject doe when he ſuppoſes the Superiors command is againſt the Law of God? I anſwer that if he thinks ſo, and thinks true, he muſt not obey his Superior in that: but becauſe moſt men that think ſo think amiſs, there are many particulars fit by ſuch perſons to be conſider'd.

1. Let ſuch men think charitably of others, and that all are not fools or mad-men who are not of the ſame Opinion with themſelves or their own little party. 2. Let him think himſelf as fallible and ſubject to miſtake as other men are. 3. But let him by no means think that every Opinion of his is an Inſpiration from God; for that is the pride and madneſs of a pretended Religion: ſuch a man is to be cured by Phyſick; for he could not enter *into that* perſwaſion by Reaſon or Experience, and therefore it muſt enter *into him* by folly or the anger of God. 4. From hence it will naturally follow, that he ought to think his Opinion to be uncertain, and that he ought not to behave himſelf like the man that is too confident;

but becauſe his Obedience is Duty, and his Duty certain, he will find it more wiſe and ſafe and holy to leave that which is diſputable, and purſue that which is demonſtrable; to change his uncertain Opinion for his certain Duty. For it is twenty to one but he is deceived in his Opinion; but if he be, it is certain that whatſoever his Conſcience be, yet in his ſeparation from Authority he is a ſinner.

2. Every man who by his Opinion is ingaged againſt Authority, ſhould doe well to ſtudy his doubtful Opinion leſs, and Humility and Obedience more. But you ſay, that this concerns not me, for my diſagreeing is not in a doubtful matter, but I am ſure I am in the right; there is no *ifs* and *ands* in my caſe. Well, it may be ſo: but were it not better that you did doubt? *A wiſe man feareth* (ſaith *Solomon*) *and departeth from evil; but a fool rageth and is confident*: and the difference between a Learned man and a Novice is this, that the yong fellow crieth out, I am ſure it is ſo; the better learned anſwers, ἴσως καὶ τὸ τάχα, poſſibly it may, and peradventure it is ſo, but I pray enquire: and he is the beſt *Diviner*, μάντις ἄριστος ὅστις εἰκάζει καλῶς, he is the beſt Judge

Judge that conjectures beſt, not he that is moſt confident; for, as *Xenophanes* ſaid wiſely, *Man does but conjecture, but God only knows*; and it is no diſparagement to a wiſe man to learn, and by ſuſpecting the fallibility of things and his own aptneſs to miſtake, to walk prudently and ſafely, with an eye to God, and an eare open to his Superior. Some men are drunk with fancy, and mad with Opinion. Who believe more ſtrongly then boyes and women? who are ſo hard to be perſwaded as fools? and who ſo readily ſuſpect their teachers as they who are govern'd by chance, and know not the intrinſick meaſures of good and evil? *Qui pauca conſiderat de facili pronunciat*; it is a little learning and not enough that makes men conclude haſtily, and clap faſt hold on the Concluſion before they have well weighed the Premiſſes: but Experience and Humility would teach us Modeſty and Fear.

3. In all diſputes he that obeys his Superior can never be a *Heretick in the eſtimate of Law*, and he can never be a *Schiſmatick in the point of Conſcience*; ſo that he certainly avoids one great death, and very probably the other. *Res judicata pro veritate accipitur*, ſaith the Law; If the

Judge have given ſentence, that ſentence is ſuppos'd a truth: and *Caſſiodor* ſaid according to the ſentence of the Law, *Nimis iniquum eſt ut ille patiatur diſpendium, qui imperium fecit alienum.* Our Obedience ſecures us from the imputation of evil, and Error does but ſeldome goe in company with Obedience. But however there is this advantage to be gotten by *Obedience*; that he who prefers the ſentence of the Law before his own Opinion does doe an act of great Humility, and exerciſes the grace of Modeſty, and takes the beſt way to ſecure his Conſcience and the publick Peace, and pleaſes the Government which he is bound to pleaſe, and purſues the excellencies of Unity, and promotes Charity and Godly Love: whereas on the other ſide, he that goes by himſelf apart from his Superior is alwaies materially a Schiſmatick, and is more likely to be deceiv'd by his own Singularity and Prejudice and Weakneſs, then by following the guides God hath ſet over him. And if he loſes Truth, certainly he will get nothing elſe: for by ſo doing we loſe our Peace too, and give publick offence, and arme Authority againſt us, and are ſcandalous in Law, and

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pull evil upon our heads; and all this for a proud Singularity, or a trifling Opinion, in which we are not ſo likely to be deceived, if we truſt our ſelves leſs, and the publick more. *In omnibus falli poſſum, in obedientia non poſſum,* ſaid S. *Tereſa,* I can in every thing elſe, but in Obedience I can never be deceived. And it is very remarkable in my Text, that *Rebellion* or Diſobedience is compared to *the ſin of witchcraft.* Indeed it ſeems ſtrange, for the meaning of it is not only that a Rebel is as much hated by God as a Witch, but it means that the ſinnes are alike in their very natures: *quaſi peccatum divinationis* (ſaith the Vulgar *Latine*) they that diſobey Authority, truſting in their own opinions, are but like Witches or Diviners; that is, they are led by an evil ſpirit; pride and a lying and deceiving ſpirit is their teacher, and their anſwers are ſeldome true; for though they pretend the Truth of God for their Diſobedience, yet *they fall into the deception of the devil,* and that's the end of their ſoothſaying. And let me adde this, that when a man diſtruſts his Superior and truſts himſelf, if he miſſes Truth, it will be greatly imputed to him; he ſhall feel the evil of his error

and the ſhame of his pride, the reproach of his folly and the puniſhment of his diſobedience, the diſhonour of ſingularity, and the reſtleſneſs of Schiſme, and the ſcorn of the multitude: but on the other ſide, if he obey Authority, and yet be deceived, he is greatly excuſed, he erred on the ſafer ſide, he is defended by the hands of many vertues, and gets peace and love of the Congregation.

You ſee the Bleſsings of Obedience, even in the queſtions and matters of Religion: but I have ſomething more to ſay, and it is not only of great uſe to appeaſe the tumultuary diſputations and arguings of Religion which have lately diſturbed theſe Nations, but is proper to be ſpoken to, and to be reduced to practice by this Honourable and High Court of Parliament.

That which I am to ſay is this; You have no other way of Peace, no better way to appeaſe and quiet the Quarrels in Religion which have been too long among us, but by reducing all men to Obedience, and all queſtions to the meaſures of the Laws. For they on both ſides pretend Scripture, but one ſide onely can pretend to the Laws: and they that

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do admit no authority above their own to expound Scripture, cannot deny but Kings and Parliaments are the makers and proper expounders of our Laws; and if ever you mean to have *Truth and Peace kiss each other*, let no man dispute against your Laws. For did not our Blessed Saviour say, that an Oath is the end of all questions, and after depositions are taken, all Judges goe to sentence? What Oaths are to private questions, that Laws are to publick. And if it be said that Laws may be mistaken; it is true, but may not an Oath also be a Perjury? and yet becaus in humane affairs we have no greater certainty, and greater then God gives we may not look for, let the Laws be the last determination; and in wise and religious Governments no disputation is to goe beyond them.

2. But this is not onely true in religious prudence and plain necessity, but this is the way that God hath appointed, and that he hath blessed, and that he hath intended to be the means of ending all questions. This we learn from S. *Paul, I exhort that first of all prayers,* 1 Tim. 2. 1. *and supplications, and intercessions, and giving of thanks be made for all men: for Kings and for all*

*that*

*that are in Authority.* For all; for Parliaments and for Councils, for Biſhops and for Magiſtrates: it is for all, and for Kings above all. Well, to what purpoſe is all this? *that we may lead a quiet and a peaceable life in all godlineſs and honeſty.* Mark that: Kings and all that are in Authority are by God appointed to be the means of obtaining unity and peace in Godlineſs, ἐν εὐσεβείαις, in all the true and Godly worſhippings of God; no Unity in Religion without Kings and Biſhops and thoſe that are in Authority.

3. And indeed becauſe this is God's way of ending our Controverſies, the matter of Authority is highly to be regarded. If you ſuffer the Authority of the King to be leſſened, to be ſcrupled, to be denied in Eccleſiaſtical affairs, you have no way left to ſilence the tongues and hands of gainſaying people. But ſo it is, the Kings Authority is appointed and enabled by God to end our queſtions of Religion: *Divinatio in labiis Regis* (ſaith *Solomon*) *in judicio non errabit os ejus*, Divination and a wiſe ſentence is in the lips of the King, and his mouth ſhall not erre in judgement. In all Scripture there is not ſo much for the Popes infal-

Prov. 16. 10.

infallibility, but by this it appears there is divinity in the Kings ſentence: for God gives to Kings, who are his Vicegerents, a peculiar ſpirit. And when *Juſtinian* had out of the ſenſe of *Julian* the Lawyer obſerved that there were many caſes for which Law made no proviſion, he addes, *If any ſuch ſhall happen, Auguſtum imploretur remedium*, run to the King for remedy; *for therefore God hath ſet the Imperial fortune over humane affairs, ut poſsit omnia quæ noviter contingunt & emendare & componere, & modis ac regulis competentibus tradere*, that the King may amend and rule and compoſe every new-ariſing queſtion. And it is not to be deſpiſed, but is a great indication of this Truth, that the Anſwers of the *Roman* Princes and Judges recorded in the Civil Law are ſuch that all Nations of the world do approve them, and are a great teſtimony how the ſentences of Kings ought to be valued, even in matters of Religion, and queſtions of greateſt doubt. *Bona conſcientia Scyphus eſt Joſephi*, ſaid the old *Abbot* of *Kells*; a good Conſcience is like *Joſeph*'s Cup, in which our Lord the King divines. And ſince God hath bleſſed us with ſo good, ſo juſt, ſo religious and ſo wiſe a Prince,

L. 8. cod. de veteri jure enucleando.

Petrus Celenſis lib. de Conſcientia.

let the ſentence of his Laws be our laſt reſort, and no queſtions be permitted after his judgment and legal determination. For Wiſedome ſaith, *By me Princes rule, by me they decree juſtice:* and therefore the ſpirit of the King is a divine eminency, and is as the ſpirit of the moſt High God.

4. Let no man be too buſy in diſputing the laws of his Superiors, for a man by that ſeldome gets good to himſelf, but ſeldome miſſes to doe miſchief unto others. μὴ ἔριζε γονεῦσι κἂν δίκαια λέγῃς, ſaid one in *Laertius.* Will a ſon contend with his father? that's not decent, though the ſon ſpeak that which is right: he may poſſibly *ſay* well enough, but he does *doe* very ill; not only becauſe he does not pay his duty and reverential fear, but becauſe it is in it ſelf very often unreaſonable to diſpute concerning the command of our Superior, whether it be good or no; for the very commandement can make it not only good, but a neceſſary good. *It ſeemed good to the Holy Ghoſt and to us to lay on you no greater burden then theſe neceſſary things*, ſaid the Council of *Jeruſalem*: and yet theſe things were not neceſſary, but as they were commanded: to abſtain from

from a ſtrangled hen or a bloody pudding could not of themſelves be neceſſary; but the commandement came, authority did interpoſe, and then they were made ſo.

5. But then beſides the advantages both of the ſpirit, and the authority of Kings in matters of queſtion, the laws and decrees of a National Church ought upon the account of their own advantages be eſteem'd as a final ſentence in all things diſputed. The thing is a plain command *Hebrews* 13. 7. *Remember them which have the rule over you, who have ſpoken unto you the word of God*: this tels what Rulers he means; Rulers Eccleſiaſtical: and what of them? *whoſe faith follow*; they muſt *præire in articulis*; they are not maſters of your faith, but guides of it: and *they that ſit in Moſes chair* muſt be heard and obey'd, ſaid our bleſſed Saviour. Theſe words were not ſaid for nothing; and they were nothing if their authority were nothing.

For between the laws of a Church and the opinion of a Subject the compariſon is the ſame as between a publick ſpirit and a private. The publick is far the better, the daughter of God, and the mother of a bleſſing,

and alwaies dwels in light. The publick ſpirit hath already paſſed the trial, it hath been *ſubjected to the Prophets*, tried and ſearched and approved; the private is yet to be examined. The publick ſpirit is uniform and apt to be followed; the private is various and multiform as chance, and no man can follow him that hath it. For if he follows one, he is reproved by a thouſand; and if he changes, he may get a ſhame, but no truth: and he can never reſt but in the arms and conduct of his Superior. When *Aaron* and *Miriam* murmured againſt *Moſes*, God told them that they were Prophets of an inferior rank then *Moſes* was. God communicated himſelf to them in dreams and viſions; but the *Ruach hakkodeſh*, the publick ſpirit of *Moſes* their Prince, that was higher: and what then? *wherefore then* (God ſaid) *were ye not afraid to ſpeak againſt my ſervant Moſes*? plainly teaching us, that where there is a more excellent ſpirit, they that have a ſpirit leſs excellent ought to be afraid to ſpeak againſt it. And this is the full caſe of the private and publick ſpirit; that is, of a Subject ſpeaking againſt the ſpirit and the laws of the Church. In heaven, and in the air, and

רוח הקודש.

Num. 12. 6, 7, 8.

and in all the regions of ſpirits, the ſpirit of a lower order dares not ſpeak againſt the ſpirit of an higher; and therefore for a private ſpirit to oppoſe the publick, is a diſorder greater then is in hell it ſelf.

To conclude this point; Let us conſider whether it were not an intolerable miſchief if the Judges ſhould give ſentence in cauſes of inſtance by the meaſures of their own fancy, and not by the Laws; who would endure them? and yet why may they not doe that as well as any Eccleſiaſtic perſon preach Religion, not which the Laws allow, but what is taught him by his own private Opinion? but he that hath the Laws on his ſide, hath ever ſomething of true Religion to warrant him, and can never want a great meaſure of juſtification. νόμοι καὶ χώραι, the Laws and the cuſtomes of the country are the reſults of wiſe counſels or long experience; they ever comply with Peace and publick benefit: and nothing of this can be ſaid of private Religions; for they break the Peace, and trouble the Conſcience, and undo Government, and deſpiſe the Laws, and offend Princes, and diſhonour the wiſdome of Parliaments, and deſtroy Obedience. Well,

Well, but in the laſt place, if we cannot doe what the Laws command, we will ſuffer what they impoſe; and then all is well again. But firſt, who ever did ſo that could help it? And ſecondly, this talking of paſsive Obedience is but a mockery; for what man did ever ſay the Laws were not good, but he alſo ſaid the Puniſhment was unjuſt? And thirdly, which of all the Recuſants did not endeavour to get ground upon the Laws, and ſecretly or openly aſperſe the Authority that put him to pain for doing that which he calls his duty? and can any man boaſt of his paſsive Obedience that calls it Perſecution? he may think to pleaſe himſelf, but he neither does or ſaies any thing that is for the reputation of the Laws. Such men are like them that ſail in a ſtorm; they may poſsibly be thrown into a harbour, but they are very ſick all the way.

But after all this I have one thing to obſerve to ſuch perſons, That ſuch a paſſive Obedience as this does not acquit a man before God; and he that ſuffers what the Law inflicts is not diſcharg'd in the Court of Conſcience, but there he is ſtill a ſinner and a debter. For *the law is not made for the righteous, but* for

*for ſinners*; that is, the puniſhment appointed by the Law falls on *him only* that hath ſinned: but an offending ſubject cannot *with the fruit of his body pay for the ſin of his Soul*: when he does evil he muſt ſuffer evil; but if he does not repent beſides, a worſe thing will happen to him; for we are not tied to obey only for wrath, but alſo for Conſcience. *Paſſive obedience* is only the correſpondent of *wrath*, but it is the *active obedience* that is required by *Conſcience*; and whatever the Subject ſuffers for his own fault, it matters nothing as to his Duty, but this alſo God will exact at the hands of every man that is placed under Authority.

I have now told you the ſumme of what I had to ſay concerning Obedience to Laws and to your own Government, and it will be to little purpoſe to make laws in matter of Religion, or in any thing elſe, if the end of it be, that every man ſhall chuſe whether he will obey or no: and if it be queſtioned whether you be deceiv'd or no, though the ſuffering ſuch a queſtion is a great diminution to your authority, yet it is infinitely more probable that you are in the right then that the diſobe-

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dient Subject is; becauſe you are conducted with a publick ſpirit, you have a ſpecial title and peculiar portions of the promiſe of God's aſsiſtance, you have all the helps of Counſel and the advantages of deliberation, you have the Scriptures and the Laws, you are as much concerned to judge according to truth as any man, you have the principal of all capacities and ſtates of men to aſsiſt your conſultations, you are the moſt concern'd for Peace, and to pleaſe God alſo is your biggeſt intereſt: and therefore it cannot be denied to be the moſt reaſonable thing in the world which is ſet down in the Law: *Præſumptio eſt pro authoritate imponentis*, the preſumption of truth ought to be on your ſide; and ſince this is the moſt likely way for Truth, and the moſt certain way for Peace, you are to inſiſt in this, and it is not poſsible to find a better.

I have another part or ſenſe of my Text yet to handle; but becauſe I have no more time of mine own, and I will not take any of yours, I ſhall only doe it in a ſhort Exhortation to this moſt Honourable Auditory, and ſo conclude.

God

God hath put a Royal Mantle, and faſtned it with a Golden Claſp, upon the ſhoulder of the KING, and he hath given you the Judges Robe; the King holds the Scepter, and he hath now permitted you to touch the golden Ball, and to take it a while into your handling, and made obedience to your Laws to be Duty and Religion: but then remember that the firſt in every kind is to be the meaſure of the reſt; you cannot reaſonably expect that the Subjects ſhould obey you, unleſs you obey God. I do not ſpeak this only in relation to your perſonal duty; though in that alſo it would be conſider'd, that all the Biſhops and Miniſters of Religion are bound to teach the ſame Doctrines by their Lives as they do by their Sermons; and what *we* are to doe in the matters of *Doctrine*, *you* are alſo to doe in matter of *Laws*; what is reaſonable for the advantages of *Religion*, is alſo the beſt Method for the advantages of *Government*; *we* muſt *preach* by our good Example, and *you* muſt *govern* by it; and your good example in obſerving the laws of Religion will ſtrangely endear them to the affections of the people. But I ſhall rather ſpeak to you as you are in a capacity of

union and of Government; for as now you have a new Power, ſo there is incumbent upon you a ſpecial Duty.

1. Take care that all your power and your counſels be imploy'd in doing honour and advantages to Piety and Holineſs. Then you obey God in your publick capacity, when by holy Laws and wiſe adminiſtrations you take care that all the Land be an obedient and a religious People. For then you are princely Rulers indeed when you take care of the Salvation of a whole Nation. *Nihil aliud eſt imperium niſi cura ſalutis alienæ*, ſaid *Ammianus*; Government is nothing but a care that all men be ſaved. And therefore take care that men do not deſtroy their Souls by the abominations of an evil life: ſee that God be obey'd, take care that the breach of the laws of God may not be unpuniſhed. The beſt way to make men to be good Subjects to the King is to make them good ſervants of God. Suffer not Drunkenneſs to paſs with impunity, let Luſt find a publick ſhame. Let the ſonnes of the Nobility and Gentry no more dare to diſhonour God then the meaneſt of the people ſhall: let baſeneſs be baſely eſteem-

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ed; that is, put ſuch characters of Shame upon diſhonourable Crimes, that it be eſteem'd more againſt the honour of a Gentleman to be drunk then to be kicked, more ſhame to fornicate then to be can'd: and for honours ſake and the reputation of Chriſtianity, take ſome courſe that the moſt unworthy ſins of the world have not reputation added to them by being the practice of Gentlemen and perſons of good birth and fortunes. Let not them who ſhould be examples of Holineſs have an impunity and a licence to provoke God to anger; leſt it be ſaid that in *Ireland* it is not lawful for any man to ſin, unleſs he be a perſon of quality. *Optimus eſt reipublicæ ſtatus, ubi nihil deeſt niſi licentia pereundi*; In a common-wealth that's the beſt ſtate of things, where every thing can be had but a leave to ſin, a licence to be undone. Seneca.

2. As God is thus to be obey'd, and you are to take care that he be, ſo God alſo muſt be honnourd, by paying that reverence and religious obedience which is due to thoſe perſons whom he hath been pleaſed to honour by admitting them to the diſpenſation of *his bleſſings*, and the miniſteries of *your Religion*.

For certain it is, this is a right way of giving honour and obedience to God. The Church is in ſome very peculiar manner the *portion* and the *called* and the *care* of God; and it will concern you in purſuance of your obedience to God, to take care that they in whoſe hands Religion is to be miniſtred and conducted, be not diſcouraged. For what your Judges are to the miniſtry of Laws, that your Biſhops are in the miniſteries of Religion; and it concerns you that the hands of neither of them be made weak: and ſo long as you make Religion your care, and Holineſs your meaſure, you will not think that Authority is the more to be deſpiſed becauſe it is in the hands of the Church, or that it is a ſin to *ſpeak evil of dignities*, unleſs they be Eccleſiaſtical; but that they may be reviled, and that though nothing is baſer then for a man to be a Thief, yet Sacrilege is no diſhonour; and indeed to be an Oppreſſor is a great and crying ſin, yet to oppreſs the Church, to diminiſh her rents, to make her beggerly and contemptible, that's no offence; and that though it is not lawful *to deſpiſe Government*, yet if it be Church-government, that then the caſe is altered. Take heed

of

of that, for then God is dishonoured, when any thing is the more despised by how much it relates nearer unto God. No Religion ever did despise their chiefest Ministers; and the Christian Religion gives them the greatest honour. For honourable Priesthood is like a shower from heaven, it causes blessings every where: but a pitiful, a disheartned, a discouraged Clergy, waters the ground with a water-pot, here and there a little good, and for a little while; but every evil man can destroy all that work whenever he pleases. Take heed; in the world there is not a greater misery can happen to any man, then to be an enemy to God's Church. All Histories of Christendome and the whole Book of God have sad records, and sad threatnings, and sad stories of *Corah*, and *Doeg*, and *Balaam*, and *Jeroboam*, and *Uzzah*, and *Ananias*, and *Sapphira*, and *Julian*, and of Hereticks and Schismaticks, and sacrilegious; and after all, these men could not prevail finally, but pai'd for the mischief they did, and ended their daies in dishonour, and left nothing behind them but the memory of their sin, and the record of their curse.

3. In the ſame proportion you are to take care of all inferiour Relatives of God and of Religion. Find out methods to relieve the Poor, to accommodate and well diſpoſe of the cures of Souls; let not the Churches lye waſt and in ruinous heaps, to the diminution of Religion, and the reproach of the Nation, leſt the nations abroad ſay, that the *Britans* are a kind of Chriſtians that have no Churches: for Churches, and Courts of Judicature, and the publick defences of an Imperial City, are *res ſacræ*; they are venerable in Law, and honourable in Religion.

But that which concerns us moſt is, that we all keep cloſe to our Religion. *Ad magnas reipublicæ utilitates retinetur Religio in civitatibus*, ſaid *Cicero*; by Religion and the ſtrict preſerving of it, ye ſhall beſt preſerve the Intereſts of the Nation: and according to the precept of the * Apoſtle, *Mark them which cauſe diviſions amongſt us, contrary to the doctrine that ye have receiv'd, and avoid them.* For I beſeech you to conſider, all you that are true Proteſtants; do you not think that your Religion is holy, and Apoſtolical, and taught by Chriſt, and pleaſing unto God? If you do not think

* Rom. 16. 17.

think ſo, why do you not leave it? but if you do think ſo, why are ye not zealous for it? Is not the Government a part of? it is that which immures, and adorns, and conducts all the reſt, and is eſtabliſht in the 36. Article of the Church, in the publick Service-book, and in the book of conſecration: it is therefore a part of our Religion, and is not all of it worth preſerving? If it be, then they which make Schiſms againſt this Doctrine, by the rule of the Apoſtle are to be avoided. *Beatus qui prædicat verbum inauditum*, Bleſſed is he that preaches a word that was never heard before, ſo ſaid the *Spaniſh* Jeſuite: but Chriſt ſaid otherwiſe, *No man having drunk old wine ſtraight deſires new, for he ſaith the old is better.* And ſo it is in Religion, *Quod primum verum*, Truth is alwaies firſt: and ſince Epiſcopacy hath been of ſo laſting an abode, of ſo long a bleſsing, ſince it hath ever combin'd with Government, and hath been taught by that ſpirit that hath ſo long dwelt in God's Church, and hath now according to the promiſe of *Jeſus*, that ſaies *the gates of hell ſhall not prevail againſt the Church*, been reſtored amongſt us by a heap of miracles, and as it went away, ſo it

return'd

return'd again in the hand of Monarchy, and in the boſome of our Fundamental Laws; ſuffer no evil tongue to ſpeak againſt this Truth, which hath had ſo long a teſtimony from God, and from Experience, and from the wiſdome of ſo many Ages, of all your Anceſtours and all your Laws, leſt ye be found to ſpeak againſt God, and neglect the things that belong unto your Peace, and get nothing by it but news and danger, and what other effects ye know not. But *Leontinus* Biſhop of *Antioch* ſtroak'd his old white beard and ſaid, *When this ſnow is diſſolved, a great deal of dirty weather will follow*; meaning, that when the old Religion ſhould be queſtioned and diſcountenanced, the new Religion would bring nothing but trouble and unquietneſs: and we have found it ſo by a ſad experience.

4. Ye cannot obey God unleſs ye doe Juſtice: for this alſo is better then ſacrifice, ſaid *Solomon*, *Prov.* 21. 3. For Chriſt, who is *the Sun of righteouſneſs*, is a *Sun and a Shield* to them that doe righteouſly. The *Indian* was not immured ſufficiently by the *Atlantick* ſea, nor the *Boſphoran* by the walls of Ice, nor the *Arabian* by his meridian Sun; the Chriſtian Juſtice of the

the *Romane* Princes brake through all incloſures, and by Juſtice ſet up Chriſts ſtandard, and gave to all the world a teſtimony how much could be done by Prudence and Valour, when they were conducted by the hands of Juſtice. And now you will have a great trial of this part of your Obedience to God.

For you are to give ſentence in the cauſes of half a Nation: and he had need be a wiſe and a good man that divides the inheritance amongſt Brethren; that he may not be abuſed by contrary pretences, nor biaſſed by the Intereſt of friends, nor tranſported with the unjuſt thoughts even of a juſt Revenge, nor allured by the opportunities of Spoile, nor turn'd aſide by Partiality in his own concerns, nor blinded by Gold, which puts out the eyes of wiſe men, nor couzened by pretended Zeal, nor wearied with the difficulty of queſtions, nor directed by a general meaſure in caſes not meaſurable by it, nor born down by Prejudice, nor abuſed by reſolutions taken before the cauſe be heard, nor over-ruled by National Intereſts. For Juſtice ought to be the ſimpleſt thing in the world, and is to be meaſured by nothing but by Truth and by

Laws and by the decrees of Princes. But whatever you doe, let not the pretence of a different Religion make you think it lawful to oppreſs any man in his juſt rights. For Opinions are not, but Laws only, and *doing as we would be done to*, are the meaſures of Juſtice: and though Juſtice does alike to all men, Jew and Chriſtian, Lutheran and Calviniſt; yet to doe right to them that are of another Opinion is the way to win them; but if you for Conſcience ſake doe them wrong, they will hate you and your Religion.

Laſtly, as *obedience is better then ſacrifice*, ſo God alſo ſaid, *I will have mercy and not ſacrifice*; meaning that Mercy is the beſt Obedience. *Perierat totum quod Deus fecerat, niſi miſericordia ſubveniſſet*, ſaid *Chryſologus*; all the creatures both of heaven and earth would periſh, if Mercy did not relieve us all. Other good things, more or leſs, every man expects according to the portion of his fortune: *Ex clementia omnes idem ſperant*, * but from Mercy and Clemency all the world alike do expect advantages. And which of us all ſtands here this day, that does not need God's pardon and the King's? Surely no man is ſo much pleaſed with

* Seneca.

with his own innocence, as that he will be willing to quit his claim to Mercy: and if we all need it, let us all ſhew it.

*Naturæ imperio gemimus, cum funus adultæ*
*Virginis occurrit, vel terrâ clauditur infans,*
*Et minor igne rogi———*

If you do but ſee a Maiden carried to her grave a little before her intended marriage, or an Infant dye before the birth of Reaſon, Nature hath taught us to pay a tributary tear: Alas! your eyes will behold the ruine of many Families, which though they ſadly have deſerved, yet Mercy is not delighted with the ſpectacle; and therefore God places a watry cloud in the eye, that when the light of heaven ſhines upon it, it may produce a rain-bow to be a Sacrament and a memorial that God and the ſons of God do not love to ſee a man periſh. God never rejoyces *in the death of him that dies*; and we alſo eſteem it undecent to have Muſick at a Funeral. And as Religion teaches us to pity a condemned Criminal, ſo Mercy intercedes for the moſt benign interpretation of the Laws. *You muſt indeed be as juſt as the Laws, and you muſt be as merciful as your*

*Religion*: and you have no way to tye theſe together, but to follow the pattern in the Mount; doe as God does, who *in judgement remembers mercy.*

To conclude; If every one in this Honourable Aſſembly would joyn together to promote Chriſtian Religion in it's true notion, that is, Peace and Holineſs, the Love of God and the Love of our Brother, Chriſtianity in all its proper uſefulneſs, and would not indure in the Nation any thing againſt the laws of the Holy *Jeſus*; if they were all zealous for the doctrines of Righteouſneſs, and impatient of Sin in your ſelves and in the people, it is not to be imagined what a happy Nation we ſhould be. But if ye divide into parties, and keep up uſeleſs differences of names or intereſts; if ye do not joyn in the bands of Peace, that is, the King, and the Church, Religion, and the good of the Nation, you can never hope to ſee a bleſsing to be the end of your labours. Remember the words of *Solomon*, *Righteouſneſs exalteth a Nation, but ſin is a reproach to any people*: but when Righteouſneſs is advanced in the hearts and lives of the Nation, who ſhall dare to reprove your

Prov. 14. 34.

Faith?

Faith? who can find fault with your Religion?

God of his mercy grant that in all your Conſultations the Word of God may be your meaſure, the Spirit of God may be your guide, and the glory of God may be your end: He of his mercy grant that Moderation may be your limit, and Peace may be within your walls as long as you are there, and in all the Land for ever after. But remember, that ſince the honour and ſervice of his Majeſty, and the peace and proſperity of the Church, the perpetuity of our fundamental Laws, publick Juſtice, and the honour of all legal Authority, the advancement of Trade and the wealth of the Nation is your deſign, remember, I pray, what warranty you have to expect all this; no leſs then the words of our Bleſſed Saviour, but it is upon theſe terms, *Seek ye firſt the Kingdome of God, and the righteouſneſs thereof, and all theſe things ſhall be added to you.* Amen.

*FINIS.*

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# Via Intelligentiæ.

A

# SERMOM

Preached to the

# UNIVERSITY

OF

# DUBLIN:

Shewing by what means the Scholars ſhall become moſt Learned and moſt Uſefull.

*Publiſhed at their deſire.*

By the R. R. Father in God, JEREMY, Lord Biſhop of *Downe*, &c. and Vicechancellour of that UNIVERSITY.

*Ad majorem Dei gloriam.*

*LONDON:*
Printed for *R. Royſton* Bookſeller to the Kings moſt Excellent Majeſty, 1662.

# TO THE READER.

PEACE *is ſo great a Bleſſing, and Diſputations and Queſtions in Religion are ſo little friends to Peace, that I have thought no mans time can be better ſpent then in propoſitions and promotions of Peace, and conſequently in finding expedients, and putting periods to all contentious Learning. I have already in a diſcourſe before the Right Honourable the* Lords *and* Commons *aſſembled in this Parliament prov'd that Obedience is the beſt* medium *of Peace and true* Religion; *and* Lawes *are the only common term and certain rule and meaſure of it.* Vocatâ ad concionem multitudine, quæ coaleſcere in populum Unius corporis nullâ re præterquam legibus poterat, *ſaid* Livy. Obedience to Man *is the externall inſtrument; and the beſt in the World. To which I now add, that* Obedience to God *is the beſt internall inſtrument; and I have prov'd it in this diſcourſe. Peace and Holineſs are twin-Si-*

ſters; after which becauſe every man is bound to follow, and he that does not ſhall never ſee God, I concluded that the office of a Biſhop is in nothing ſo ſignally to be exhibited as in declaring by what means theſe great duties and bleſſings are to be acquir'd. This way I have here deſcrib'd is an old way; for it was Chriſts way, and therefore it is truth and life: but it hath been ſo little regarded and ſo ſeldom taught, that when I firſt ſpake my thoughts of it in the following words before the Little, but Excellent, Univerſity of Dublin, they conſented to it ſo perfectly, and ſo piouſly entertain'd it, that they were pleas'd with ſome earneſtneſs to deſire me to publiſh it to the World, and to conſigne it to them as a perpetual memorial of their duty, and of my regards to them, and care over them in my Station. I was very deſirous to ſerve and pleaſe them in all their worthy deſires, but had found ſo much reaſon to diſtruſt my own abilities, that I could not reſolve to do what I fain would have done; till by a Second communication of thoſe thoughts, though in differing words, I had publiſh'd it alſo to my Clergy at the Metropolitical Viſitation of the moſt Reverend and Learned Lord Primate of Armagh in my own Dioceſe. But when I found that they alſo thought it very reaſonable and pious, and joyn'd in the deſire of making it publick, I conſented perfectly, and now only pray to God it may do that Work which I intended. I have often thought of thoſe excellent words of Mr. Hooker

Hooker *in his very learned diſcourſe of* Juſtification; [" *Such is the untoward conſtitution of our Nature,* " *that we do neither ſo perfectly underſtand the way* " *and knowledge of the Lord, nor ſo ſtedfaſtly embrace* " *it when it is underſtood, nor ſo graciouſly utter it* " *when it is embraced, nor ſo peaceably maintain it* " *when it is uttered, but that the beſt of us are over-* " *taken ſometime through blindneſs, ſometime through* " *haſtineſs, ſometime through impatience, ſometime* " *through other paſſions of the mind, whereunto (God* " *knows) we are too ſubject.*] *That I find by true expe-* *rience, the beſt way of Learning and Peace is that which cures all theſe evils, as far as in this World they are curable; and that is the wayes of Holineſs, which are therefore the beſt and only way of Truth. In Diſputations there is no end, and but very little advantage; but the way of godlineſs hath in it no Error, and no Doubtfulneſs. By this therefore I hop'd beſt to apply the Counſel of the Wiſe man:* Stand thou faſt in thy ſure Underſtanding, in the way and knowledge of the Lord, and have but one manner of word, and follow the word of peace and righteouſneſs. Ecclus. 5. 10. *Vulg. edit. Lat.* *I have reaſon to be confident that they who deſir'd me to publiſh this diſcourſe will make uſe of it, and find benefit by it: and if any others do ſo too, both they and I ſhall ſtill more and more give God all thanks, and praiſe, and glory.*

*Ser-*

*Sermons newly Printed, and are ſold by* R. Royſton.

A Sermon preached at the opening of the Parliament in *Ireland*, *May* 8. 1661. Before the Right Honourable the Lords Juſtices, and the Lords Spiritual and Temporal and the Commons.

A Sermon preached at the Conſecration of two Archbiſhops and ten Biſhops, in the Cathedral Church of St. *Patrick* in *Dublin*, *January* 27. 1660. Both by *Jeremy Taylor* D. D. Lord Biſhop of *Downe* and *Connor*.

A Sermon preached at the Conſecration of *Herbert* Lord Biſhop of *Hereford*, by *Jaſper Main* D. D. one of *His Majeſties* Chaplains in Ordinary.

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The grand debate reſumed in the point of Prayer, being an Anſwer to the Presbyterian papers preſented to the moſt Reverend the Lord Biſhops at the *Savoy*, upon the ſubject by a Member of the Convocation.

7 JOHN 17.

*If any man will do his will, he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of my ſelf.*

THE *Ancients* in their Mythological Learning tell us, that when *Jupiter* eſpyed the men of the World ſtriving for Truth, and pulling her in pieces to ſecure her to themſelves, he ſent *Mercury* down amongſt them, and he with his uſuall Arts dreſſed *Error* up in the Imagery of *Truth*, and thruſt her into the croud, and ſo left them to contend ſtill: and though then, by Contention men were ſure to get but little Truth, yet they were as earneſt as ever, and loſt Peace too, in their Importune Contentions for the very Image of Truth. And this indeed is no wonder: but when Truth and Peace are brought into the world together, and bound up in the ſame bundle of life; when we are taught a Religion by the Prince of Peace, who is the Truth it ſelf, to ſee men Contending for *this Truth* to the breach of *that Peace*; and when men fall out, to ſee that they ſhould make

Chriſtianity their theme, that is one of the greateſt wonders in the World. For Chriſtianity is ἥμερος καὶ φιλάνθρωπος νομοθεσία, a ſoft and gentle Inſtitution; ὑγρὸν καὶ μείλιχον ἦθος, it was brought into the World to ſoften the aſperities of humane nature, and to cure the Barbarities of evil men, and the Contentions of the paſſionate. The Eagle ſeeing her breaſt wounded, and eſpying the Arrow that hurt her to be feathered, cryed out, πτερὸν με τὸν πτερωτὸν ὀλλύει, the feathered Nation is deſtroyed by their own feathers; That is, a Chriſtian fighting and wrangling with a Chriſtian; and indeed that's very ſad: but wrangling about Peace too; that Peace it ſelf ſhould be the argument of a War, that's unnaturall; and if it were not that there are many who are *homines multæ religionis, nullius penè pietatis,* Men of much Religion and little Godlineſs, it would not be that there ſhould be ſo many Quarrells in and concerning that Religion which is wholly made up of Truth and Peace, and was ſent amongſt us to reconcile the hearts of men when they were tempted to uncharitableneſſe by any other unhappy argument. *Diſputation* cures no vice, but kindles a great many, and makes Paſſion evaporate into ſin: and though men eſteem it Learning, yet it is the moſt uſeleſſe Learning

in

in the world. When *Eudamidas* the Son of *Archidamas* heard old *Xenocrates* diſputing about *Wiſdom*, he asked very ſoberly, If the old Man be yet diſputing and enquiring concerning *Wiſdom*, what time will he have to make uſe of it? Chriſtianity is all for Practice, and ſo much time as is ſpent in quarrells about it is a diminution to its Intereſt: men inquire ſo much what it is, that they have but little time left to *be Chriſtians*. I remember a ſaying of *Eraſmus*, that when he firſt read the New Teſtament with fear and a good mind, with a purpoſe to underſtand it and obey it, he found it very uſefull and very pleaſant: but when afterwards he fell on reading the vaſt differences of Commentaries, then he underſtood it leſſe then he did before, then he began *not* to underſtand it. For indeed the Truths of God are beſt dreſſed in the plain Culture and ſimplicity of the *Spirit*; but the Truths that men commonly teach are like the reflexions of a Multiplying-glaſſe: for one piece of good money you ſhall have forty that are fantaſticall; and it is forty to one if your finger hit upon the right. Men have wearied themſelves in the dark, having been amuſed with falſe fires: and inſtead of going home, have wandered all night ἐν ἀπόποις ἀβάτοις, in untroden, unſafe,

ſafe, uneaſie wayes; but have not found out what their Soul deſires. But therefore ſince we are ſo miſerable, and are in error, and have wandered very far, we muſt do as wandring Travellers uſe to do, go back juſt to that place from whence they wandered, and begin upon a new Account. Let us go to the Truth it ſelf, to Chriſt, and he will tell us an eaſie way of ending all our Quarrells. For we ſhall find Chriſtianity to be the eaſieſt and the hardeſt thing in the World: it is like a ſecret in *Arithmetick*, infinitely hard till it be found out by a right operation, and then it is ſo plain, we wonder we did not underſtand it earlier.

*Chriſt's* way of finding out of truth is by *doing the will of God*. We will try that by and by, if poſsibly we may find *that* eaſie and certain: in the mean time let us conſider what wayes men have propounded to find out Truth, and upon the foundation of that to eſtabliſh Peace in Chriſtendom.

1. That there is but one true way is agreed upon; and therefore almoſt every Church of one denomination that lives under Government propounds to you a Syſteme or collective Body of Articles, and tells you, *that's* the true *Religion*, and *they* are the *Church*, and the peculiar people of *God*: like *Brutus* and *Caſsius*, of whom

whom one ſayes, *Ubicunque ipſi eſſent, prætexebant eſſe rempublicam*, they ſuppos'd themſelves were the Commonwealth; and *theſe* are the Church, and out of this Church they will hardly allow ſalvation. But of this there can be no end. For divide the Church into Twenty parts, and in what part ſoever your lot falls, you and your party are Damned by the other Nineteen; and men on all hands almoſt keep their own Proſelytes by affrighting them with the fearful Sermons of Damnation: but in the mean time here is no ſecurity to them that are not able to judge for themſelves, and no Peace for them that are.

2. *Others* caſt about to cure this evil, and conclude that it muſt be done by ſubmiſsion to an Infallible Guide; this muſt do it or nothing: and this is the way of the Church of *Rome*. Follow but the *Pope* and his Clergie, and you are ſafe, at leaſt as ſafe as their warrant can make you. Indeed this were a very good way, if it were a way at all; but it is none; for this can never end our Controverſies: not onely becauſe the greateſt Controverſies are about this Infallible Guide; but alſo becauſe, 1. We cannot find that there is upon Earth any ſuch Guide at all. 2. We do not find it neceſſary that there ſhould. 3. We find that they who pre-

pretend to be this Infallible Guide are themſelves infinitely deceiv'd. 4. That they do not believe themſelves to be Infallible whatever they ſay to us; becauſe they do not put an end to all their own Queſtions that trouble them. 5. Becauſe they have no peace but what is conſtrained by force and Government. 6. And laſtly, becauſe if there were ſuch a Guide, we ſhould fail of Truth by many other cauſes: for it may be that Guide would not do his duty; or we are fallible followers of this infallible Leader; or we ſhould not underſtand his meaning at all times, or we ſhould be perverſe at ſome times, or ſomething as bad: becauſe we all confeſſe that *God* is an Infallible Guide, and that ſome way or other he does teach us ſufficiently, and yet it does come to paſſe by our faults that we are as far to ſeek for Peace and Truth as ever.

3. *Some* very wiſe men finding this to fail, have undertaken to reconcile the differences of Chriſtendom by a way of moderation. Thus they have projected to reconcile the *Papiſts* and the *Lutherans*, the *Lutherans* and the *Calviniſts*, the *Remonſtrants* and *Contra-remonſtrants*, and project that each ſide ſhould abate of their aſperities, and pare away ſomething of their propoſitions, and joyn in Common terms and phraſes

phraſes of Accommodation, each of them ſparing ſomething, and promiſing they ſhall have a great deal of peace for the exchange of a little of their opinion. This was the way of *Caſſander*, *Modrevius*, *Andreas Friſius*, *Eraſmus*, *Spalato*, *Grotius*, and indeed of *Charles* the Fifth in part, but ſomething more heartily of *Ferdinand* the Second. This device produced the conferences at *Poiſſy*, at *Montpellier*, at *Ratisbon*, at the *Hague*, at many places more: and what was the event of theſe? Their parties when their Delegates returned, either diſclaimed their Moderation, or their reſpective *Princes* had ſome other ends to ſerve, or they permitted the Meetings upon uncertain hopes, and a triall if any good might come; or it may be they were both in the wrong, and their mutuall abatement was nothing but a mutuall quitting of what they could not get, and the ſhaking hands of falſe friends; or it may be it was all of it nothing but Hypocriſie and Arts of Craftineſs, and, like *Lucian's* man, every one could be a Man and a Peſtle when he pleaſed. And the Council of *Trent*, though under another cover, made uſe of the artifice, but made the ſecret manifeſt and common: for at this day the *Jeſuits* in the Queſtions *de auxiliis Divinæ gratiæ* have prevailed with the *Dominicans* to uſe

*their*

*their* expreſsions, and yet they think they ſtill keep the ſentence of their own Order. From hence can ſucceed nothing but folly and a phantaſtick peace. This is but the skinning of an old ſore, it will break out upon all occaſions.

4. *Others,* who underſtand things beyond the common rate, obſerving that many of our Controverſies and peeviſh wranglings are kept up by the ill ſtating of the Queſtion, endeavour to declare things wiſely, and make the matter intelligible, and the words cleare; hoping by this meanes to cut off all diſputes. Indeed this is a very good way, ſo far as it can go; and would prevaile very much, if all men were wiſe, and would conſent to thoſe ſtateings, and would not fall out upon the main enquiry when it were well ſtated: but we find by a ſad experience that few Queſtions are well ſtated; and when they are, they are not conſented to; and when they are agreed on by both ſides that they are well ſtated, it is nothing elſe but a drawing up the Armies in *Battalia* with great skill and diſcipline; the next thing they do is, they thruſt their Swords into one anothers ſides.

5. What remedy after all this? Some other good men have propounded one way yet: but that is a way of Peace rather then Truth; and that

that is, that all Opinions ſhould be tolerated and none perſecuted; and then all the World will be at peace. Indeed this relies upon a great reaſonableneſs: not onely becauſe Opinions cannot be forced; but becauſe if men receive no hurt, it is to be hoped they will do none. But we find that this alone will not do it. For beſides that all men are not ſo juſt as not to do any Injury (for ſome men begin the evil) beſides this (I ſay) there are very many men amongſt us who are not content that you permit them; for they will not permit you, but *rule over your faith*, and ſay that their way is not only true, but neceſſary; and therefore the Truth of God is at ſtake, and all Indifference and moderation is carnall Wiſdom, and want of Zeal for God: nay more then ſo, they preach for Toleration when themſelves are under the rod, who when they got the rod into their own hands thought Toleration it ſelf to be Intolerable. Thus do the *Papiſts*, and thus the *Calviniſts*: and for their Cruelty they pretend Charity. They will indeed *force* you to come in, but it is in true Zeal for your Soul: and if they do you violence, it is no more then if they pull your Arme out of joynt, when to ſave you from drowning they draw you out of a River; and if you com-

plain, it is no more to be regarded then the out-cries of Children againſt their Rulers, or ſick men againſt Phyſicians. But as to the thing it ſelf, the truth is, it is better in Contemplation then in Practice: for reckon all that is got by it when you come to handle it, and it can never ſatisfie for the infinite diſorders happening in the Government; the ſcandal to Religion, the ſecret dangers to publick Societies, the growth of Hereſie, the nurſing up of parties to a grandeur ſo conſiderable as to be able in their own time to change the Lawes and the Government. So that if the Queſtion be whether meer Opinions are to be perſecuted, it is certainly true, they ought not. But if it be conſidered how by Opinions men rifle the affaires of Kingdoms, it is alſo as certain, they ought not to be made publick and permitted. And what is now to be done? muſt Truth be for ever in the dark, and the World for ever be divided, and Societies diſturbed, and Governments weakned, and our Spirits debauched with Error and the uncertain Opinions and the Pedantery of talking men? Certainly there is a way to cure all this evil; and the wiſe Governour of all the World hath not been wanting in ſo neceſſary a matter as to lead us into all Truth. But the way

hath

hath not yet been hit upon, and yet I have told you all the wayes of Man and his Imaginations in order to Truth and Peace: and you ſee theſe will not do; we can find no reſt for the ſoles of our feet amidſt all the waters of Contention and diſputations, and little artifices of divided Schools. *Every man is a lyar*, and his underſtanding is weak, and his Propoſitions uncertain, and his Opinions trifling, and his Contrivances imperfect: and neither Truth nor Peace does come from man. I know I am in an Auditory of inquiſitive perſons, whoſe buſineſſe is to ſtudy for Truth, that they may find it for themſelves, and teach it unto others: I am in a School of Prophets and Prophets Sons, who all ask *Pilate's* Queſtion, *What is Truth?* You look for it in your Books, and you tug hard for it in your Diſputations, and you derive it from the Ciſterns of the *Fathers*, and you enquire after the old wayes, and ſometimes are taken with new appearances, and you rejoyce in falſe lights, or are delighted with little umbrages and peep of Day. But where is there a man, or a Society of men, that can be at reſt in his enquiry, and is ſure he underſtands all the truths of God? where is there a man but the more he ſtudies and enquires, ſtill he diſcovers nothing ſo clearly as

his own Ignorance? This is a demonſtration that we are not in the right way, that we do not inquire wiſely, that our Method is not artificiall. If men did fall upon the right way, it were impoſsible ſo many learned men ſhould be engaged in contrary parties and opinions. We have examined all wayes but one, all but *God's* way: Let us (having miſſed in all the other) try this: let us go to God for Truth; for *Truth* comes from God only, and his wayes are plain, and his ſayings are true, and his promiſes *Yea* and *Amen*: and if we miſs the Truth, it is becauſe we will not find it: for certain it is, that all that Truth which God hath made neceſſarie, he hath alſo made legible and plain, and if we will open our eyes, we ſhall ſee the Sun, and if *we will walk in the light, we ſhall rejoyce in the light*: only let us withdraw the Curtains, let us remove the *impediments and the ſin that doth ſo eaſily beſet us*; thats Gods way. Every man muſt in his ſtation do that portion of duty which God requires of him, and then he ſhall be taught of God all that is fit for him to learn: there is no other way for him but this. *The feare of the Lord is the beginning of wiſdom, and a good underſtanding have all they that do thereafter.* And ſo ſaid *David* of himſelf, *I have more underſtanding then my Teachers; becauſe I keep thy Commandements.*

Pſal. 111. ver. 10.

Pſal. 119.

And

And this is the only way which Chriſt hath taught us: if you ask, *What is truth?* you muſt not doe as *Pilate* did, ask the Queſtion, and then go away from him that only can give you an anſwer; for as God is the author of Truth, ſo he is the teacher of it; and the way to learn it is this of my Text: For ſo ſaith our bleſſed Lord, *If any man will do his will, he ſhall know of the Doctrine, whether it be of God or no.*

My *Text* is ſimple as Truth it ſelf, but greatly Comprehenſive, and contains a truth that alone will enable you to underſtand all *Myſteries*, and to expound all *Prophecies*, and to interpret all *Scriptures*, and to ſearch into all Secrets, all (I mean) which concern our happineſſe and our duty: and it being an affirmative hypothetical, is plainly to be reſolved into this Propoſition, *The way to judge of Religion is by doing of our duty, and Theology is rather a Divine life then a Divine knowledge.* In Heaven indeed we ſhall firſt ſee, and then love; but here on Earth we muſt firſt love, and love will open our eyes as well as our hearts, and we ſhall then ſee and perceive and underſtand.

In the handling of which Propoſition I ſhall firſt repreſent to you that *the certain cauſes of our Errors are nothing but direct ſins*, nothing makes us Fools and *Ignorants* but living vicious lives; and

them

then I ſhall proceed to the direct demonſtration of the Article in queſtion, that *Holineſſe is the only way of truth and underſtanding.*

1. No man underſtands the *Word of God* as it ought to be underſtood, unleſſe he layes aſide all affections to Sin: of which becauſe we have taken very little care, the product hath been that we have had very little wiſdom, and very little knowledge in the wayes of God. Κακία ἐσὶ φθορὰ μικρὰ τῆς ἀρχῆς, ſaid *Ariſtotle*, Wickedneſs does corrupt a mans reaſoning, it gives him falſe principles and evil meaſures of things: the ſweet Wine that *Ulyſſes* gave to the *Cyclops* put his eye out; and a man that hath contracted evil affections, and made a League with ſin, ſees only by thoſe meaſures. A Covetous man underſtands nothing to be good that is not profitable; and a Voluptuous man likes your reaſoning well enough if you diſcourſe of *Bonum jucundum*, the pleaſures of the ſenſe, the raviſhments of luſt, the noiſes and inadvertencies, the mirth and ſongs of merry Company. But if you talk to him of the melancholy Lectures of the Croſs, the content of Reſignation, the peace of Meekneſſe, and the Joyes of the holy Ghoſt, and of reſt in God; after your long diſcourſe and his great ſilence he cryes out, What's the matter? He knows not what you meane. Either you

you must fit his humour, or change your discourse.

I remember that *Arianus* tells of a Gentleman that was banished from *Rome*, and in his sorrow visited the Philosopher, and he heard him talk wisely, and believed him, and promised him to leave all the thoughts of *Rome* and splendours of the Court, and retire to the course of a severe Philosophy: but before the good mans Lectures were done, there came πινακίδες ἀπὸ τοῦ Καίσαρος, letters from *Cæsar* to recall him home, to give him pardon, and promise him great Imployment. He presently grew weary of the good mans *Sermon*, and wished he would make an end, thought his discourse was dull and flat; for his head and heart were full of another storie and new principles; and by these measures he could heare only and he could understand.

Every man understands by his Affections more then by his Reason: and when the *Wolfe* in the Fable went to School to learn to spell, whatever letters were told him, he could never make any thing of them but *Agnus*; he thought of nothing but his belly: and if a man be very hungry, you must give him meate before you give him counsell. A mans mind must be like your proposition before it can be entertained:

for

for whatever you put into a man it will ſmell of the Veſſell: it is a mans mind that gives the *emphaſis*, and makes your argument to prevail.

And upon this account it is that there are ſo many falſe Doctrines in the only Article of *Repentance*. Men know they muſt repent, but the definition of Repentance they take from the convenience of their own affaires: what they will not part with, that is not neceſſary to be parted with, and they will repent, but not reſtore: they will ſay *nollem factum*, they wiſh they had never done it; but ſince it is done, you muſt give them leave to rejoyce in their purchaſe: they will ask forgiveneſſe of God; but they ſooner forgive themſelves, and ſuppoſe that God is of their mind. If you tye them to hard termes, your Doctrine is not to be underſtood, or it is but one Doctors opinion, and therefore they will fairly take their leave, and get them another Teacher.

What makes theſe evil, theſe dangerous and deſperate Doctrines? not the obſcurity of the thing, but the cloud upon the heart; for ſay you what you will, He that hears muſt be the expounder, and we can never ſuppoſe but a man will give ſentence in behalf of what he paſſionately loves. And ſo it comes to paſs that, as *Rabbi Moſes* obſerv'd that God for the greateſt

Sin

Sin impoſed the leaſt Oblation, as a ſhe-Goat for the ſin of Idolatry; for a woman accuſed of Adultery, a Barly-cake: ſo do moſt men; they think to expiate the worſt of their ſins with a trifling, with a pretended, little, inſignificant repentance. God indeed did ſo, that the cheapneſſe of the oblation might teach them to hope for pardon; not from the Ceremony, but from a ſevere internal repentance. But men take any argument to leſſen their repentance, that they may not leſſen their pleaſures or their eſtates, and that Repentance may be nothing but a word, and Mortification ſignifie nothing againſt their pleaſures, but be a term of Art only, fitted for the Schools or for the Pulpit, but nothing relative to practice, or the extermination of their ſin. So that it is no wonder we underſtand ſo little of Religion: it is becauſe we are in love with that which deſtroyes it; and as a man does not care to hear what does not pleaſe him, ſo neither does he believe it; he cannot, he will not underſtand it.

And the ſame is the Caſe in the matter of *Pride*; the Church hath extremely ſuffer'd by it in many ages. *Arius* miſſed a Biſhoprick, and therefore turned Heretick; ἐτάραττε τὴν Ἐκκλησίαν, ſaith the ſtory, he diſturb'd and ſhaked the Church; for he did not underſtand this Truth

[*That the peace of the Church was better then the ſatisfaction of his perſon, or the promoting his fooliſh Opinion.*] And do not we ſee and feel that at this very day the Pride of men makes it ſeem impoſsible for many perſons to obey their *Superiors?* and they do not ſee what they can read every day, that it is a ſin *to ſpeak evill of Dignities.*

A man would think it a very eaſie thing to underſtand the 13. Chapter to the *Romans*, *Whoſoever reſiſteth the power, reſiſteth the Ordinance of God*: and yet we know a generation of men to whom theſe words were ſo obſcure, that they thought it lawfull to fight againſt their *King*. A man would think it eaſie to believe that thoſe who were *in the gain-ſaying of Corah*, who roſe up againſt the high Prieſt, were in a very ſad condition: and yet there are too many amongſt us who are in the gain-ſaying of *Corah*, and think they do very well; that they are the *Godly party*, and the good people of God. Why? what's the matter? In the world there can be nothing plainer then theſe words, *Let every ſoul be ſubject to the higher powers*, and that you need not make a ſcruple who are theſe higher powers, it is as plainly ſaid, *there is no power but of God*; all that are ſet over you by the Laws of your Nation, theſe are *over you in the Lord*: and yet men will not

not underſtand theſe plain things; they deny to doe their notorious duty, and yet believe they are in the right, and if they ſometimes obey *for wrath*, they oftner diſobey for *Conſcience ſake*. Where is the fault? The words are plain, the duty is certain, the Book lyes open; but, alas! *it is Sealed within*, that is, *men have eyes and will not ſee, eares and will not heare.* But the wonder is the leſſe; for we know when God ſaid to *Jonas*, *doeſt thou well to be angry?* he anſwered God to his face, *I do well to be angry even unto the death.* Let God declare his mind never ſo plainly, if men will not lay aſide the evil principle that is within, their open love to their ſecret ſin, they may kill an Apoſtle, and yet be ſo ignorant as to *think they do God good ſervice*; they may diſturb Kingdomes, and break the peace of a well-ordered Church, and riſe up againſt their Fathers, and be cruell to their Brethren, and ſtir up the people to Sedition; and all this with a cold ſtomach and a hot liver, with a hard heart and a tender Conſcience, with humble carriage and a proud ſpirit. For thus men hate Repentance, becauſe they ſcorn to confeſſe an Errour; they will not return to Peace and Truth, becauſe they feare to loſe the good opinion of the people whom themſelves have couzened; they are afraid to be good, leſt they ſhould confeſs they

have formerly done amiſſe : and he that obſerves how much evil is done, and how many Hereſies are riſen, and how much obſtinacy and unreaſonable perſeverance in folly dwells in the World upon the ſtock of Pride, may eaſily conclude that no learning is ſufficient to make a proud man underſtand the truth of God, unleſs he firſt learn to be humble. But *Obedite & intelligetis* (ſaith the Prophet) obey and be humble, leave the fooliſh affections of ſin, and then ye ſhall underſtand. That's the Firſt particular : All remaining affections to ſin hinder the learning and underſtanding of the things of God.

2. He that means to underſtand the will of God and the truth of Religion muſt lay aſide *all inordinate affections to the world.* 2 Cor. 3. 14. S. *Paul* complained that there was at *that day a veile upon the heart of the* Jews *in the reading of the Old Teſtament* : they looked for a Temporall Prince to be their *Meſsias*, and their affections and hopes dwelt in ſecular advantages; and ſo long as that veile was there, they could not ſee, and they would not accept the poore deſpiſed JESUS.

For the things of the world, beſides that they entangle one another, and make much buſineſs, and ſpend much time, they alſo take up the attentions of a mans mind, & ſpend his faculties, and

and make them trifling and ſecular with the very handling and converſation. And therefore the *Pythagoreans* taught their Diſciples χωρισμὸν ἀπὸ τοῦ σώματος, εἰς τὸ καλῶς φιλοσοφεῖν, a ſeparation from the things of the body, if they would purely find out truth and the excellencies of wiſdom. Had not he loſt his labour that would have diſcourſed wiſely to *Apicius*, and told him of the books of Fate and the ſecrets of the other World, the abſtractions of the Soul and its brisker Immortality, that Saints and Angels eate not, and that the Spirit of a man lives for ever upon wiſdom and holineſſe and contemplation? The fat *Glutton* would have ſtared a while upon the Preacher, and then have fallen aſleep. But if you had diſcourſed well and knowingly of a Lamprey, a large Mullet, or a Boare, *animal propter Convivia natum*, and have ſent him a Cook from *Aſia* to make new *Sawces*, he would have attended carefully, and taken in your diſcourſes *greedily*. And ſo it is in the Queſtions and ſecrets of Chriſtianity: which made St. *Paul*, when he intended to convert *Felix*, diſcourſe firſt with him about *Temperance*, *Righteouſneſſe* and *Judgement to come*. He began in the right point; he knew it was to no purpoſe to preach *Jeſus Chriſt* crucified to an intemperate perſon, to an Uſurper of other mens rights, to one whoſe

whoſe ſoul dwelt in the World, and cared not for the ſentence of the laſt day. The *Philoſophers* began their Wiſdom with the meditation of death, and St. *Paul* his with a diſcourſe of the day of Judgment: to take the heart off from this world and the amabilities of it, which diſhonour and baffle the underſtanding, and made *Solomon* himſelf become a child and fool'd into Idolatry, by the prettineſſe of a talking woman. Men now-a-dayes love not a Religion that will coſt them deare. If your Doctrine calls upon men to part with any conſiderable part of their eſtates, you muſt pardon them if they cannot believe you; they underſtand it not. I ſhall give you one great inſtance of it.

When we conſider the infinite unreaſonableneſs that is in the Popiſh Religion, how againſt Common ſenſe their Doctrine of Tranſubſtantiation is, how againſt the common Experience of humane nature is the Doctrine of the Popes Infallibility, how againſt Scripture is the Doctrine of Indulgences and Purgatory; we may well think it a wonder that no more men are perſwaded to leave ſuch unlearned follies. But then on the other ſide, the wonder will ceaſe, if we mark how many temporal ends are ſerved by theſe Doctrines. If you deſtroy the Doctrine of Purgatory and Indulgences you take away the

the Prieſts Income, and make the *See Apoſtolic* to be poor; if you deny the Popes Infallibility, you will deſpiſe his Authority, and examine his Propoſitions, and diſcover his Failings, and put him to anſwer hard Arguments, and leſſen his Power: and indeed, when we run through all the Propoſitions of difference between them and us, and ſee that in every one of them they ſerve an end of money or of power; it will be very viſible that the way to confute them is not by learned diſputations, (for we ſee they have been too long without effect, and without proſperity) the men muſt be cured of their affections to the World, *ut nudi nudum ſequantur crucifixum*, that with naked and deveſted affections they might follow the naked Crucified *Jeſus*, and then they would ſoone learne the truths of God, which till then will be impoſsible to be apprehended. Ἐν προσποιήσει ἐξηγήσεως τὰ ἰδιωτῆ παρεισάγουσιν. Men (as St. *Baſil* ſayes) when they expound Scripture, alwayes bring in ſomething of themſelves: but till there be (as one ſaid) ἀνάβασις ἐκ τῆς σπηλαίου, a riſing out from their own ſeats, untill they go out from their dark dungeons, they can never ſee the light of Heaven. And how many men are there amongſt us who are therefore enemies to the Religion, becauſe it ſeems to be againſt their profit? The argument of *Demetri-*

*us.*

*us* is unanſwerable; *by this craft they get their livings*: leave them in their Livings, and they will let your Religion alone; if not, they think they have reaſon to ſpeak againſt it. When mens ſouls are poſſeſſed with the World, their ſouls cannot be inveſted with holy Truths. χρὴ ὧν πάντων ἀυτῶ ψυχῶ ψυχῶσαι, as St. *Iſidor* ſaid: the Soul muſt be informed, *inſoul'd*, or animated with the propoſitions that you put in, or you ſhall never do any good, or get Diſciples to Chriſt. Now becauſe a man cannot ſerve two Maſters; becauſe he cannot vigorouſly attend two *objects*; becauſe there can be but one ſoul in any living Creature; if the World have got poſſeſſion, talk no more of your Queſtions, ſhut your Bibles, and read no more of the words of God to them, for they cannot tell of *the Doctrine, whether it be of God, or of the World.* That is the Second particular: Worldly affections hinder true underſtandings in Religion.

3. No man, how learned ſoever, can underſtand the Word of God, or be at peace in the Queſtions of Religion, unleſſe he be a *Maſter over his Paſſions.*

*Tu quoque ſi vis Lumine claro*
*Cernere verum, Gaudia pelle,*
*Pelle Timorem: Nubila mens eſt*
*Vinctáque frænis Hæc ubi regnant.*

ſaid

ſaid the wiſe *Boethius*. A man muſt firſt learn himſelf before he can learn God. *Tua te fallit Imago*: nothing deceives a man ſo ſoon as a mans ſelf; when a man is (that I may uſe *Plato's* expreſsion) συμπεφυρμένῳ τῇ γενέσει, mingled with his nature and his Congeniall infirmities of *anger* and *deſire*, he can never have any thing but ἀμυδρὸν νόησιν, a knowledge partly moral and partly naturall: his whole life is but Imagination; his knowledge is Inclination and opinion; he judges of Heavenly things by the meaſures of his ſeares and his deſires, and his Reaſon is half of it ſenſe, and determinable by the principles of ſenſe. Εὖγε ὅτι φιλόσοφος ἐν πάθεσι, then a man learns well when he is a Philoſopher in his Paſsions. *Nazianz. ad Philagrium.* Paſsionate men are to be taught the firſt elements of Religion: and let men pretend to as much learning as they pleaſe, they muſt begin again at *Chriſts Croſſe*; they muſt learn true mortification and crucifixion of their anger and deſires, before they can be good Scholars in Chriſts School, or be admitted into the more ſecret enquiries of Religion, or profit in ſpirituall underſtanding. It was an excellent Proverb of the Jews, *In paſsionibus Spiritus Sanctus non habitat*, the Holy Ghoſt never dwells in the houſe of Paſsion. Truth enters into the heart of Man when it is empty and cleane and ſtill; but when

the mind is ſhaken with Paſsion as with a ſtorme, you can never heare *the voyce of the Charmer, though he charm very wiſely*: and you will very hardly ſheath a ſword when it is held by a looſe and a paralytic Arme. He that means to learn the ſecrets of Gods wiſdom muſt be, as *Plato* ſayes, τὴν λογικὴν ζωὴν οὐσιωμένος, his ſoul muſt be Conſubſtantiated with *Reaſon*, not inveſted with *Paſsion*: to him that is otherwiſe, things are but in the dark, his notion is obſcure and his ſight troubled; and therefore though we often meet with paſsionate Fools, yet we ſeldom or never heare of a very paſsionate wiſe man.

I have now done with the Firſt part of my undertaking, and proved to you that our evill life is the cauſe of our Controverſies and Ignorances in the Religion of the things of God. You ſee what hinders us from becoming good Divines. But all this while we are but in the preparation to the Myſteries of Godlineſſe. When we have thrown off all affections to ſin; when we have ſtript our ſelves from all fond adherencies to the things of the world, and have broken the chains and dominion of our Paſsions; then we may ſay with *David*, *Ecce paratum eſt Cor meum, Deus*; *My heart is ready, O God, my heart is ready*: then we may ſay, *Speak, Lord, for thy ſervant heareth*: but we are not yet inſtructed.

cted. It remaines therefore that we enquire what is that immediate principle or meanes by which we ſhall certainly and infallibly be led into all truth, and be taught the mind of God, and underſtand all his ſecrets: and this is worth our knowledge. I cannot ſay that this will end your labours, and put a period to your ſtudies, and make your learning eaſie: it may poſsibly increaſe your labour, but it will make it profitable; it will not end your Studies, but it will direct them; it will not make humane Learning eaſie, but will make it *wiſe unto ſalvation*, and conduct it into true notices and wayes of wiſdom.

I am now to deſcribe to you the right way of knowledge. *Qui facit voluntatem Patris mei* (ſaith Chriſt) that's the way: *do Gods will, and you ſhall underſtand Gods Word.* And it was an excellent ſaying of St. *Peter*, *Add to your faith Vertue*, &c. 2 Pet. 1. *If theſe things be in you and abound, ye ſhall not be unfruitfull in the knowledge of our Lord Jeſus Chriſt.* For in this caſe it is not enough that all our hinderances of knowledge are removed; for that is but the opening of the covering of the Book of God: but when it is opened, it is written with a hand that every eye cannot read. Though the windowes of the Eaſt be open, yet every eye cannot behold the glories of the Sun.

ὀφθαλμὸς μὴ ἡλιοειδὴς γενόμενος ἥλιον οὐ βλέπει, saith *Plotinus*; the eye that is not made Solar cannot see the Sun; the eye must be fitted to the splendor: and is not the wit of the man, but the spirit of the man; not so much his head as his heart, that learnes the Divine Philosophy.

1. Now in this inquiry I must take one thing for a *præcognitum*, that every good man is θεοδίδακτος, he is *taught of God*: and indeed unless he teach us, we shall make but ill Scholars our selves, and worse guides to others. *Nemo potest Deum scire, nisi à Deo doceatur*, said St. *Irenæus*, (*lib.* 6. *c.* 14.) If God teaches us, then all is well: but if we do not learn wisdom at his feet, from whence should we have it? it can come from no other spring. And therefore it naturally follows, that by how much nearer we are to God, by so much better we are like to be instructed.

But this being supposed, as being most evident, we can easily proceed by wonderfull degrees and steps of progression in the Oeconomy of this Divine Philosophy. For,

2. There is in every righteous man a new vital principle: the Spirit of Grace is the spirit of Wisdome, and teaches us by secret inspirations, by proper arguments, by actuall perswasions, by personall applications, by effects and energies: and as the soul of a man is the cause

of

of all his vitall operations, ſo is the Spirit of God the life of that life, and the cauſe of all actions and productions Spirituall. And the conſequence of this is what St. *Iohn* tells us of; *Ye have received the Unction from above: and that anoynting teacheth you all things.* All things of ſome one kind: that is, certainly, *all things that pertain to life and Godlineſſe*; all that by which a *man* is wiſe and happy. We ſee this by common experience. Unleſſe the ſoul have a new life put into it, unleſſe there be a vital principle within, unleſſe the ſpirit of life be the Informer of the ſpirit of the man, the Word of God will be as dead in the operation as the body in its powers and poſſibilities. *Sol & Homo generant hominem*, ſaith our Philoſophy. A Man alone does not beget a man; but a Man and the Sun: for without the influence of the Celeſtiall bodyes all natural actions are ineffective: and ſo it is in the operations of the Soul. 1 Joh. 2. 27.

Which principle divers Fanatics, both amongſt us and in the Church of *Rome*, miſunderſtanding, look for new Revelations, and expect to be conducted by ecſtaſy, and will not pray but in a transfiguration, and live upon raptures and extravagant expectations, and ſeparate themſelves from the converſation of men by affectations, by new meaſures and ſingularities,

ties, and destroy order and despise Government, and live upon illiterate phantasmes and ignorant discourses. These men do ψεύδεσθαι τὸ ἅγιον πνεῦμα, *they bely the holy Ghost*: For the Spirit of God makes men wise; it is an evil Spirit that makes them Fools. The Spirit of God makes us *Wise unto Salvation*, it does not spend its holy influences in disguises and convulsions of the understanding. Gods spirit does not destroy Reason, but heightens it: he never disorders the beauties of Government, but is a God of Order; it is the spirit of Humility, and teaches no Pride: he is to be found in Churches and Pulpits, upon Altars and in the Doctors Chaires; not in Conventicles and mutinous corners of a house: he goes in company with his own Ordinances, and makes progressions by the measures of life: his infusions are just as our acquisitions, and his Graces pursue the methods of nature: that which was imperfect he leads on to perfection, and that which was weake he makes strong: he opens the heart, not to receive murmurs, or to attend to secret whispers, but to hear the Word of God; and then he opens the heart, and creates a new one; and without this new creation, this new principle of life, we may heare the Word of God, but we can never understand it; we heare the sound,

but

but are never the better; unleſſe there be in our hearts a ſecret conviction by the ſpirit of God, the Goſpel it ſelf is a dead Letter, and worketh not in us the light and righteouſneſs of God.

Do not we ſee this by a daily experience? Even thoſe things which a good man and an evil man know, they do not know them both alike. A wicked man does know that good is lovely, and ſin is of an evill and deſtructive nature; and when he is reproved, he is convinced; and when he is obſerved, he is aſhamed; and when he hath done, he is unſatisfied; and when he purſues his ſin, he does it in the dark. Tell him he ſhall dye, and he ſighs deeply, but he knows it as well as you: proceed, and ſay that after death comes Judgement, and the poor man believes and trembles. He knows that God is angry with him; and if you tell him that for ought he knows he may be in Hell to morrow, he knows that it is an intolerable truth, but it it alſo undeniable. And yet after all this he runs to commit his ſin with as certain an event and reſolution, as if he knew no argument againſt it. Theſe notices of things terrible and true paſſe through his underſtanding as an Eagle through the Air: as long as her flight laſted, the Air was ſhaken; but there remains no path behind her.

Now

Now ſince at the ſame time we ſee other perſons, not ſo learned it may be, not ſo much verſed in Scriptures, yet they ſay a thing is good and lay hold of it, they believe glorious things of Heaven, and they live accordingly, as men that believe themſelves; halfe a word is enough to make them underſtand; a nod is a ſufficient reproof; the Crowing of a Cock, the ſinging of a Lark, the dawning of the day, and the waſhing their hands are to them competent memorialls of Religion and warnings of their duty: What is the reaſon of this difference? They both read the Scriptures, they read and heare the ſame *Sermons*, they have capable underſtandings, they both believe what they heare and what they read, and yet the event is vaſtly different. The reaſon is that which I am now ſpeaking of: the one underſtands by one Principle, the other by another; the one underſtands by Nature, and the other by Grace; the one by humane Learning, and the other by Divine; the one reads the Scriptures without, and the other within; the one underſtands as a ſon of man, the other as a ſon of *God*; the one perceives by the proportions of the World, and the other by the meaſures of the Spirit; the one underſtands by Reaſon, and the other by Love; and therefore he does not only underſtand the

*Ser-*

*Sermons* of the Spirit, and perceives their meaning, but he pierces deeper, and knows the meaning of that meaning, that is, the ſecret of the Spirit, that which is ſpiritually diſcerned, that which gives life to the Propoſition, and activity to the Soul.

And the reaſon is, becauſe he hath a Divine principle within him, and a new underſtanding: that is plainly, he hath Love, and that's more then Knowledge; as was rarely well obſerved by St. Paul, *Knowledge puffeth up, but Charity edifieth*; that is, Charity makes the beſt Scholars. No *Sermons* can edify you, no Scriptures can build you up a holy building to God, unleſſe the love of God, be in your hearts; and *purifie your ſouls from all filthineſſe of the Fleſh and ſpirit.*

But ſo it is in the regions of *Starrs*, where a vaſt body of fire is ſo divided by excentric motions, that it looks as if Nature had parted them into Orbes and round ſhells of plain and pureſt materialls: but where the cauſe is ſimple and the matter without variety, the motions muſt be uniforme; and in Heaven we ſhould either eſpy no motion, or no variety. But God, who deſigned the Heavens to be the cauſes of all changes and motions here below, hath placed his Angels in their houſes of light, and given to

every one of his appointed officers a portion of the fiery matter to circumagitate and roll; and now the wonder ceaſes: for if it be enquired why this part of the fire runs Eaſtward and the other to the South, they being both indifferent to either, it is becauſe an Angel of God ſits in the Centre, and makes the ſame matter turne, not by the bent of its own mobility and inclination, but in order to the needs of Man and the great purpoſes of God; and ſo it is in the underſtandings of men: When they all receive the ſame notions, and are taught by the ſame Maſter, and give full conſent to all the propoſitions, and can of themſelves have nothing to diſtinguiſh them in the events, it is becauſe God hath ſent his Divine ſpirit, and kindles a new fire, and creates a braver capacity, and applies the actives to the paſsives, and bleſſes their operation. For there is in the heart of man ſuch a dead ſea, and an indiſpoſition to holy flames, like as in the cold Rivers in the North, ſo as the fires will not burn them, and the Sun it ſelf will never warme them, till Gods holy Spirit does from the Temple of the new *Ieruſalem* bring a holy flame, and make it ſhine and burn.

1 Cor. 2. 14. *The Naturall man* (ſaith the holy Apoſtle) *cannot perceive the things of the Spirit: they are fooliſhneſſe unto him*; for *they are ſpiritually diſcerned.* For he

he that discourses of things by the measures of sense, thinks nothing good but that which is delicious to the palat, or pleases the brutish part of man; and therefore while he estimates the secrets of Religion by such measures, they must needs seeme as insipid as Cork, or the uncondited Mushrom; for they have nothing at all of that in their constitution. A voluptuous person is like the Dogs of *Sicily*, so fill'd with the deliciousnesse of Plants that grow in every furrow and hedge, that they can never keep the sent of their game. Ἀδύνατον ἀναμίξαι ὕδατι πῦρ· οὕτως οἶμαι τρυφὴν καὶ κατάνυξιν, said St. *Chrysostome*: the fire and water can never mingle; so neither can sensuality and the watchfulnesse and wise discerning of the spirit. *Pilato interroganti de veritate, Christus non respondit*: When the wicked Governour asked of Christ concerning truth, Christ gave him no answer. He was not fit to heare it.

He therefore who so understands the Words of God, that he not only believes, but loves the proposition; he who consents with all his heart, and being convinced of the truth does also apprehend the necessity, and obeys the precept, and delights in the discovery, and layes his hand upon his heart, and reduces the notices of things to the practice of duty; he who dares trust his proposition, and drives it on to the ut-

moſt iſſue, reſolving to goe after it whitherſoever it can invite him; this Man walks in the ſpirit: at leaſt thus far he is gone towards it, his Underſtanding is brought *in obſequium Chriſti*, into the obedience of Chriſt. This is a *loving God with all our mind*; and whatever goes leſs then this, is but Memory, and not Underſtanding; or elſe ſuch notice of things by which a man is neither the wiſer nor the better.

3. Sometimes God gives to his choiceſt, his moſt elect and precious Servants, a knowledge even of ſecret things, which he communicates not to others. We find it greatly remark'd in the caſe of *Abraham*, Gen. 18. 17. *And the Lord ſaid, Shall I hide from Abraham that thing that I do?* Why not from *Abraham?* God tells us *v.* 19. *For I know him, that he will command his Children and his houſhold after him, and they ſhall keep the way of the Lord, to doe juſtice and judgement.* And though this be irregular and infrequent, yet it is a reward of their piety, and the proper increaſe alſo of the ſpirituall man. We find this ſpoken by God to *Daniel*, and promiſed to be the lot of the righteous man in the dayes of the *Meſſias*; *Many ſhall be purified and made white and tryed; but the wicked ſhall do wickedly*: and what then? *None of the wicked ſhall underſtand; but the wiſe ſhall underſtand.* Where beſides that the wiſe man and the wicked

Dan. 12. 10.

ked are opposed, plainly signifying that the wicked man is a Fool and an Ignorant: it is plainly said that *None of the wicked shall understand* the wisdome and mysteriousnesse of the Kingdome of the *Messias*.

4. A *good life* is the best way to understand Wisdome and Religion, because by the experiences and relishes of Religion there is conveyed to them such a sweetnesse, to which all wicked men are strangers: there is in the things of God to them which practice them a deliciousnesse that makes us love them, and that love admits us into Gods Cabinet, and strangely clarifies the understanding by the purification of the heart. For when our reason is raised up by the spirit of Christ, it is turned quickly into experience: when our Faith relyes upon the principles of Christ, it is changed into vision: & so long as we know God only in the wayes of man, by contentious Learning, by arguing and dispute, we see nothing but the shadow of him, and in that shadow we meet with many dark appearances, little certainty and much conjecture: But when we know him λόγῳ ἀποφαντικῷ, γαλιλώῃ νοερᾷ, with the eyes of holinesse and the intuition of gracious experiences, with a quiet spirit and the peace of Enjoyment; then we shall heare what we never heard, and see what our eyes never saw; then

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the myſteries of Godlineſſe ſhall be opened unto us, and cleare as the windows of the morning. And this is rarely well expreſſed by the Apoſtle, *If we ſtand up from the dead and awake from ſleep, then Chriſt ſhall give us light.* Eph. 5. 14.

For although the Scriptures themſelves are written by the Spirit of God, yet they are written within and without: and beſides the light that ſhines upon the face of them, unleſſe there be a light ſhining within our hearts, unfolding the leaves and interpreting the myſterious ſenſe of the ſpirit, convincing our Conſciences and preaching to our hearts; to look for Chriſt in the leaves of the Goſpell, is to look for the living amongſt the dead. There is a life in them, but that life is (according to St. *Paul's* expreſsion) *hid with Chriſt in God*: and unleſſe the ſpirit of God be the *Promo-condus*, we ſhall never draw it forth.

Humane Learning brings excellent miniſteries towards this: it is admirably uſefull for the reproof of Hereſies, for the detection of Fallacies, for the Letter of the Scripture, for Collateral teſtimonies, for exterior advantages; but there is ſomething beyond this, that *humane* Learning without the addition of *Divine* can never teach. *Moſes* was learned in all the learning of the *Egyptians*; and the holy men of God contemplated

templated the glories of God in the admirable order, motion and influences of the Heaven: but beſides all this, they were taught of God ſomething far beyond theſe prettineſſes. *Pythagoras* read *Moſes*'s Books, and ſo did *Plato*; and yet they became not Proſelytes of the Religion, though they were learned Scholars of ſuch a Maſter. The reaſon is, becauſe that which they drew forth from thence was not the life and ſecret of it.

*Tradidit arcano quodcunque Volumine Moſes.*

There is a ſecret in theſe Books, which few men, none but the Godly, did underſtand: and though much of this ſecret is made manifeſt in the Goſpel, yet even here alſo there is a *Letter* and there is a *Spirit*: ſtill there is a reſerve for Gods ſecret ones, even all thoſe deep myſteries which the old Teſtament covered in Figures, and ſtories, and names, and propheſies, and which Chriſt hath, and by his Spirit will yet reveale more plainly to all that will underſtand them by their proper meaſures. For although the Goſpel is infinitely more legible and plain then the obſcurer Leaves of the Law, yet there is a ſeale upon them alſo: *which Seale no man ſhall open but he that is worthy.* We may underſtand ſomething of it by the three Children of the Captivity; they were all skil'd in all the wiſdom of the

the *Chaldees*, and ſo was *Daniel* : but there was ſomething beyond that in him ; *the wiſdom of the moſt high God was in him*, and that taught him a learning beyond his learning.

In all Scripture there is a ſpirituall ſenſe, a ſpirituall *Cabala*, which as it tends directly to holineſs, ſo it is beſt and trueſt underſtood by the ſons of the Spirit, who love God, and therefore know him. γνῶσις ἑκάσων δι' ὁμοιότητα γίνεται, every thing is beſt known by its own ſimilitudes and analogies.

But I muſt take ſome other time to ſpeak fully of theſe things. I have but one thing more to ſay, and then I ſhall make my Applications of this Doctrine, and ſo conclude.

5. Laſtly, there is a ſort of Gods deare Servants who walk in perfectneſſe, who *perfect holineſſe in the feare of God*; and they have a degree of Clarity and divine knowledge more then we can diſcourſe of, and more certain then the Demonſtrations of Geometry, brighter then the Sun, and indeficient as the light of Heaven. This is called by the Apoſtle the ἀπαύγασμα τῆς θεῦ. Chriſt is this brightneſſe of God, manifeſted in the hearts of his deareſt ſervants.

Ἀλλ' ἐγὼ ἐς καθαρῶν μερόπων φρένα πυρσὸν ἀνάπτω
Ἐυμαθίης.

But I ſhall ſay no more of this at this time, for

for this is to be felt and not to be talked of; and they that never touched it with their finger, may ſecretly perhaps laugh at it in their heart, and be never the wiſer. All that I ſhall now ſay of it is, that a good man is united unto God κόλλεσν κόλλεφ σωμάτας, as a flame touches a flame, and combines into ſplendor and to glory: ſo is the Spirit of a man united unto Chriſt by the ſpirit of God. Theſe are the friends of God, and they beſt know Gods mind, and they only that are ſo know how much ſuch men do know. They have a ſpecial *Unction from above*. So that now you are come to the top of all: this is the higheſt round of the Ladder, and the Angels ſtand upon it: they dwell in love and Contemplation, they worſhip and obey, but diſpute not; and our quarrels and impertinent wranglings about Religion are nothing elſe but the want of the meaſures of this State. Our light is like a Candle, every wind of vain Doctrine blows it out, or ſpends the wax, and makes the light tremulous; but the lights of Heaven are fixed and bright, and ſhine for ever.

But that we may ſpeak not only things myſterious, but things intelligible; how does it come to paſſe, by what means and what Oeconomy is it effected, that a holy life is the beſt determination of all Queſtions, and the ſureſt way of

knowledge? Is it to be ſuppoſed that a Godly man is better enabled to determine the Queſtions of Purgatory or Tranſubſtantiation? is the gift of Chaſtity the beſt way to reconcile *Thomas* and *Scotus*? and is a temperate man alwayes a better Scholar then a Drunkard? To this I anſwer, that in all things in which true wiſdom conſiſts, Holineſſe, which is the beſt wiſdom, is the ſureſt way of underſtanding them. And this

1. Is effected by Holineſſe as a proper and natural inſtrument: for naturally every thing is beſt diſcerned by its proper light and congenial inſtrument.

Γαίῃ μὲν γὰρ γαῖαν ὀπώπαμεν, ὕδατι δ' ὕδωρ.

For as the eye ſees viſible objects, and the underſtanding perceives the Intellectual; ſo does the ſpirit the things of the Spirit. *The naturall man* (ſaith St. *Paul*,) *knows not the things of God, for they are Spiritually diſcerned*: that is, they are diſcovered by a proper light, and concerning theſe things an unſanctified man diſcourſes pittifully, with an imperfect *Idea*, as a blind man does of Light and Colours which he never ſaw.

A good man, though unlearned in ſecular notices, is like the windows of the Temple, narrow without and broad within: he ſees not

ſo

ſo much of what profits not abroad; but whatſoever is within, and concerns Religion and the glorifications of God, that he ſees with a broad inſpection. But all humane learning without God is but blindneſſe and ignorant folly.

But when it is δικαιοσύνη βεβαμμένη εἰς βάθη τῆς ἀληθείας, righteouſneſſe dipt in the wells of Truth, it is like an eye of Gold in a rich Garment, or like the light of Heaven, it ſhews it ſelf by its own ſplendor. What Learning is it to diſcourſe of the Philoſophy of the Sacrament, if you do not feel the virtue of it? and the man that can with eloquence and ſubtilty diſcourſe of the inſtrumentall efficacy of Baptiſmal waters, talkes ignorantly in reſpect of him who hath *the anſwer of a good Conſcience* within, and is cleanſed by the purifications of the Spirit. If the Queſtion concern any thing that can perfect a man and make him happy, all that is the proper knowledge and notice of the good man. How can a wicked man underſtand the purities of the heart? and how can an evil and unworthy Communicant tell what it is to have received Chriſt by faith, to dwell with him, to be united to him, to receive him in his heart? The good man only underſtands that: the one ſees the colour, and the other feels the ſubſtance; the one diſcourſes of the Sacrament, and the o-

ther receives Chriſt; the one diſcourſes for or againſt Tranſubſtantiation, but the good man feels himſelf to be changed and ſo joyn'd to Chriſt, that he only underſtands the true ſenſe of Tranſubſtantiation, while he becomes to Chriſt bone of his bone, fleſh of his fleſh, and of the ſame ſpirit with his Lord.

We talk much of Reformation, and (bleſſed be God) once we have felt the good of it: But of late we have ſmarted under the name and pretenſion. The Woman that loſt her groate, *everrit domum*, not *evertit*; ſhe ſwept the houſe, ſhe did not turn the houſe out of doors. That was but an ill Reformation that untiled the Roof, and broak the Walls, and was digging down the Foundation.

Now among all the pretenſions of Reformation, who can tell better what is, and what is not, true Reformation, then he that is truly Reform'd himſelf? He knows what pleaſes God, and can beſt tell by what inſtruments he is reconciled. *The mouth of the juſt bringeth forth wiſdom; and the lips of the righteous know what is acceptable*, ſaith *Solomon*. He cannot be couſen'd by names of things, and feels that Reformation to be Impoſture that is Sacrilegious: himſelf is humble and obedient, and therefore knows that is not Truth that perſwades to Schiſme and

Prov. 10. 31, 32.

Diſ-

Diſobedience: and moſt of the Queſtions of Chriſtendom are ſuch which either are good for nothing, and therefore to be layd aſide; or if they be complicated with action, and are miniſteries of practice, no man can judge them ſo well as the ſpirituall man. *That which beſt pleaſes God, that which does good to our Neighbour, that which teaches ſobriety, that which combines with Government, that which ſpeaks honour of God and does him honour,* that only is Truth. Holineſſe therefore is a proper and naturall inſtrument of Divine knowledge, and muſt needs be the beſt way of inſtruction in the Queſtions of Chriſtendom, becauſe in the moſt of them a Duty is complicated with the Propoſition.

No man that intends to live holily can ever ſuffer any pretences of Religion to be made to teach him to fight againſt his *King*. And when the men of *Geneva* turned their Biſhop out of doors, they might eaſily have conſidered that the ſame perſon was their Prince too; and that muſt needs be a ſtrange Religion that roſe up againſt *Moſes* and *Aaron* at the ſame time: but that hath been the method ever ſince. There was no Church till then was ever Governed without an Apoſtle or a *Biſhop*: and ſince then, they who go from their Biſhop have ſaid very often to their *King* too, *Nolumus hunc regnare*:

and

and when we ſee men pretending Religion, and yet refuſe to own the Kings Supremacy, they may upon the ſtock of holineſſe eaſily reprove their own folly; by conſidering that ſuch recuſancy does introduce into our Churches the very worſt, the moſt intolerable parts of Popery. For *perfect ſubmiſſion to* Kings *is the glory of the* Proteſtant *cauſe*: and really the reproveable Doctrines of the Church of *Rome* are by nothing ſo much confuted, as that they deſtroy good life by conſequent and evident deduction; as by an Induction of particulars were eaſie to make apparent, if this were the proper ſeaſon for it.

2. Holineſſe is not only an advantage to the learning all wiſdom and holineſſe, but for the diſcerning that which is wiſe and holy from what is trifling and uſeleſſe and contentious: and to one of theſe heads all Queſtions will return: and therefore in all, from Holineſſe we have the beſt Inſtructions. And this brings me to the next Particle of the generall Conſideration. For that which we are taught by the holy Spirit of God, this *new nature*, this *vital principle* within us, it is that which is worth our learning; not vaine and empty, idle and inſignificant notions, in which when you have laboured till your eyes are fixed in their Orbes and your fleſh unfixed from its bones, you are no better and

no

no wiser. If the Spirit of God be your Teacher, he will teach you such truths as will make you know and love God, and become like to him, and enjoy him for ever, by passing from similitude to union and eternal fruition. But what are you the better if any man should pretend to teach you whether every Angel makes a *species*? and what is the individuation of the Soul in the state of separation? what are you the wiser if you should study and find out what place *Adam* should for ever have lived in if he had not fallen? and what is any man the more learned if he heares the disputes, whether *Adam* should have multiplied Children in the state of Innocence, and what would have been the event of things if one Child had been born before his Fathers sin?

Too many Scholars have lived upon Air and empty notions for many ages past, and troubled themselves with tying and untying Knots, like *Hypochondriacs* in a fit of Melancholy, thinking of *nothing*, and troubling themselves with *nothing*, and falling out about *nothings*, and being very wise and very learned in things that are not and work not, and were never planted in *Paradise* by the finger of God. Mens notions are too often like the Mules, begotten by æquivocall and unnaturall Generations; but they make

make no *ſpecies* : they are begotten, but they can beget nothing: they are the effects of long ſtudy, but they can do no good when they are produced : they are not that which *Solomon* calls *viam intelligentiæ, the way of underſtanding*. If the Spirit of God be our Teacher, we ſhall learn to avoid evil, and to do good, to be wiſe and to be holy, to be profitable and carefull : and they that walk in this way ſhall find more peace in their Conſciences, more skill in the Scriptures, more ſatisfaction in their doubts, then can be obtain'd by all the polemical and impertinent diſputations of the world. And if the holy ſpirit can teach us how vain a thing it is to do fooliſh things, he alſo will teach us how vain a thing it is to trouble the world with fooliſh Queſtions, to diſturb the Church for intereſt or pride, to reſiſt Government in things indifferent, to ſpend the peoples zeale in things unprofitable, to make Religion to conſiſt in outſides, and oppoſition to circumſtances and trifling regards. No, no, the Man that is wiſe, he that is conducted by the Spirit of God, knows better in what Chriſts Kingdom does conſiſt, then to throw away his time and intereſt and peace and ſafety; for what ? for Religion ? no : for the body of Religion ? not ſo much : for the garment of the body of Religion ? no, not for ſo much :

but

but for the *Fringes* of the *garment* of the *Body* of *Religion*; for ſuch and no better are the diſputes that trouble our diſcontented Brethren; they are *things*, or rather *Circumſtances* and *manners* of *things*, in which the Soul and ſpirit is not at all concerned.

3. Holineſſe of life is the beſt way of finding out truth and underſtanding; not only as a *Naturall medium*, nor only as a *prudent medium*, but as a *means by way of Divine bleſſing*. *He that hath my Commandments and keepeth them, he it is that loveth me: and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.* John 14. 21. Here we have a promiſe for it; and upon that we may rely.

The old man that confuted the *Arian* Prieſt by a plain recitall of his *Creed*, found a mighty power of God effecting his own Work by a ſtrange manner, and by a very plain inſtrument: it wrought a divine bleſsing juſt as Sacraments uſe to doe: and this Lightning ſometimes comes in a ſtrange manner as a peculiar bleſsing to good men. For God kept the ſecrets of his Kingdom from the wiſe Heathens and the learned *Jewes*, revealing them to Babes, not becauſe they had leſs learning, but becauſe they had more love; they were children and Babes in *Malice*, they loved Chriſt, and ſo he became

to them a light and a glory. St. *Paul* had more learning then they all; and *Moſes* was inſtructed in all the Learning of the *Egyptians*: yet becauſe he was the meekeſt man upon Earth, he was alſo the wiſeſt, and to his humane Learning in which he was excellent, he had a divine light and excellent wiſdome ſuperadded to him by way of ſpiritual bleſsings. And St. *Paul*, though he went very far to the knowledge of many great and excellent truths by the force of humane learning, yet he was far ſhort of perfective truth and true wiſdom till he learned a new leſſon in a new School, at the feet of one greater then his *Gamaliel*: his learning grew much greater, his notions brighter, his skill deeper, by the love of Chriſt, and his deſires, his paſsionate deſires after *Jeſus*.

The force and uſe of humane learning and of this *Divine learning* I am now ſpeaking of, are both well expreſſed by the Prophet *Iſaiah*, 29. 11, 12. *And the viſion of all is become unto you as the words of a Book that is ſealed, which men deliver to one that is learned, ſaying, Read this, I pray thee: and he ſaith, I cannot, for it is ſeal'd. And the Book is delivered to him that is not learned, ſaying, Read this, I pray thee: and he ſaith, I am not learned.* He that is no learned man, who is not bred up in the Schools of the Prophets, cannot read Gods Book for want

want of learning. For humane Learning is the gate and firſt entrance of Divine viſion; not the only one indeed, but the common gate. But beyond this, there muſt be another learning; for he that is learned, bring the Book to him, and you are not much the better as to the ſecret part of it, if the Book be ſealed, if his eyes be cloſed, if his heart be not opened, if God does not ſpeak to him in the ſecret way of diſcipline. Humane learning is an excellent Foundation; but the top-ſtone is laid by Love and Conformity to the will of God. For we may further obſerve, that blindneſſe, errour and Ignorance are the puniſhments, which God ſends upon wicked and ungodly men. *Etiamſi propter noſtræ intelligentiæ tarditatem & vitæ demeritum veritas nondum ſe apertiſſime oſtenderit*, was St. *Auſtin's* expreſſion. The truth hath not yet been manifeſted fully to us, *by reaſon of our demerits*: our ſins have hindred the brightneſſe of the truth from ſhining upon us. And St. *Paul* obſerves, that when the Heathens gave themſelves *over to luſts*, *God gave them over to ſtrong deluſions, and to believe a Lie.* Rom. 1. 25, 26. But *God giveth to a man that is good in his ſight, wiſdom and knowledge and joy*, ſaid the wiſe *Preacher*. Eccl. 2. 26. But this is moſt expreſly promiſed in the New Teſtament, and particularly in that admirable *Sermon* which our bleſſed Saviour preach'd a little

John 14. 26. before his death. *The Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things.* Well: there's our Teacher told of plainly. But how ſhall we obtain this teacher, and how ſhall we be taught? *v.* 15, 16, 17. Chriſt will pray for us that we may have this ſpirit. That's well: but ſhall all Chriſtians have the ſpirit? Yes, all that will live like Chriſtians: for ſo ſaid Chriſt, *If ye love me, keep my Commandements; and I will pray the Father, and he will give you another Comforter, that may abide with you for ever; even the ſpirit of truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him.* Mark theſe things. The Spirit of God is our teacher: he will abide with us for ever to be our teacher: he will teach us all things; but how? *if ye love Chriſt*, if ye keep his Commandments, but not elſe: if ye be of the World, that is, of worldly affections, ye cannot ſee him, ye cannot know him. And this is the particular I am now to ſpeak to, The way by which the Spirit of God teaches us in all the wayes and ſecrets of God is Love and Holineſſe.

*Secreta Dei Deo noſtro et filiis domus ejus*, Gods ſecrets are to himſelf and the ſons of his Houſe, ſaith the *Jewiſh* Proverb. Love is the great inſtrument of Divine knowledge, that is the

Vnum

ὕψημα τῶν διδασκομένων, the height of all that is to be taught or learned. Love is Obedience, and we learn his words beſt when we practiſe them: ἃ γὰρ δεῖ μαθόντας ποιεῖν, ταῦτα ποιοῦντες μανθάνομεν, ſaid *Ariſtotle*: thoſe things which they that learn ought to practiſe, even while they practiſe they will beſt learn. *Quisquis non venit, profectò nec didicit: Ita enim Dominus docet per Spiritus gratiam, ut quod quisque didicerit, non tantum cognoſcendo videat, ſed etiam volendo appetat & agendo perficiat.* St. *Auſtin De gratia Chriſti lib.* 1. *c.* 14. Unleſſe we come to Chriſt, we ſhall never learn: for ſo our Bleſſed Lord teaches us by the grace of his ſpirit, that what any one learns, he not only ſees it by knowledge, but deſires it by choice, and perfects it by practice.

*Lib.* 2. *Ethic.* c. 1.

*Nullum bonum perfectè noſcitur quod non perfectè amatur.* Aug. lib. 83. qu. de gratia Chriſti.

4. When this is reduced to practice and experience, we find not only in things of practiſe, but even in deepeſt myſteries, not only the choiceſt and moſt eminent Saints, but even every good man can beſt tell what is true, and beſt reprove an error.

He that goes about to ſpeak of and to underſtand the *myſterious Trinity*, and does it by words and names of mans invention, or by ſuch which ſignifie contingently, if he reckons this myſtery by the Mythology of Numbers, by the *Cabala* of Letters, by the diſtinctions of the School, and by

by the weak inventions of diſputing people; if he only talks of Eſſences and exiſtencies, Hypoſtaſes and perſonalities, diſtinctions without difference, and priority in Coequalities, and unity in Pluralities, and of ſuperior Prædicates of no larger extent then the inferior Subjects, may amuſe himſelf, and find his underſtanding will be like St. *Peters* upon the Mount of *Tabor* at the Transfiguration: he may build three Tabernacles in his head, and talke ſomething, but he knows not what. But the good man that feels the *power of the Father*, and he to whom the Son is become *Wiſdom*, *Righteouſneſſe*, *Sanctification*, and *Redemption*; he in *whoſe heart the love of the Spirit of God is ſpread*, to whom God hath communicated the *Holy Ghoſt*, the *Comforter*; this man, though he underſtands nothing of that which is unintelligible, yet *he only* underſtands the myſteriouſneſſe of the Holy Trinity. No man can be convinced well and wiſely of the Article of the *Holy, Bleſſed* and *Undivided Trinity*, but he that feels the mightineſs of the Father begetting him to *a new life*, the wiſdome of the Son *building him up in a moſt holy Faith*, and the *love of the ſpirit of God* making him to become like unto God.

He that hath paſſed from his Childhood in Grace under the ſpirituall generation of the *Father*,

*ther*, and is gone forward to be *a young man* in Chriſt, ſtrong and vigorous in holy actions and holy undertakings, and from thence is become an old Diſciple, and ſtrong and grown old in Religion, and the converſation of the Spirit; this man beſt underſtands the ſecret and undiſcernable Oeconomie, he feels this unintelligible myſterie, and ſees with his heart what his tongue can never expreſs, and his Metaphyſics can never prove. In theſe caſes Faith and Love are the beſt Knowledge, and *Jeſus* Chriſt is beſt known by *the grace of our Lord Jeſus Chriſt*; and if the Kingdom of God be *in us*, then we know God, and are known of him: and when we communicate of the Spirit of God, when we pray for him, and have received him, and entertained him, and dwelt with him, and warmed our ſelves by his holy fires, then we know him too. But there is no other ſatisfactory knowledge of the Bleſſed *Trinity* but this: And therefore whatever thing is ſpoken of God *Metaphyſically*, there is no knowing of God *Theologically* and as he ought to be known, but by the meaſures of Holineſſe and the proper light of the Spirit of *God*.

But in this caſe Experience is the beſt learning, and Chriſtianity is the beſt inſtitution, and the Spirit of God is the beſt teacher, and Holineſſe

neſſe is the greateſt wiſdome; and he that ſins moſt is the moſt Ignorant, and the humble and obedient man is the beſt Scholar. *For the Spirit of God is a loving Spirit, and will not enter into a polluted Soul: But he that keepeth the Law getteth the underſtanding thereof, and the perfection of the fear of the Lord is wiſdom*, ſaid the wiſe *Ben-Sirach*. And now give me leave to apply the Doctrine to you, and ſo I ſhall diſmiſſe you from this attention.

Eccluſ. 21. 11.

Many wayes have been attempted to reconcile the differences of the Church in matters of Religion, and all the Counſels of man have yet proved ineffective. Let us now try Gods Method, let us betake our ſelves to live holily, and then the ſpirit of God will lead us into all truth. And indeed *it matters not what Religion any man is of, if he be a Villaine*; the opinion of his Sect, as it will not ſave his Soul, ſo neither will it do good to the publick. But this is a ſure Rule, If the holy man beſt underſtands Wiſdom and Religion, then by the proportions of holineſſe we ſhall beſt meaſure the Doctrines that are obtruded to the diſturbance of our peace, and the diſhonour of the Goſpell. And therefore

1. That is no good Religion whoſe Principles deſtroy any duty of Religion. He that ſhall maintain it to be lawfull to make a *War* for the

the defence of his *Opinion* be it what it will, his Doctrine is againſt Godlineſſe. Any thing that is proud, any thing that is peeviſh and ſcornful, any thing that is uncharitable, is againſt the ὑγιαίνουσα διδασκαλία, that *forme of ſound Doctrine* which the Apoſtle ſpeaks of. And I remember that *Ammianus Marcellinus* telling of *George* a proud and factious Miniſter, that he was an Informer againſt his Brethren, he ſayes, he did it *oblitus profeſſionis ſuæ, quæ nil niſi juſtum ſuadet & lene*; He forgot his profeſsion, which teaches nothing but juſtice and meekneſſe, kindneſſes and charity. And however *Bellarmine* and others are pleaſed to take but indirect and imperfect notice of it, yet *Goodneſſe* is the beſt note of the true Church.

2. It is but an ill ſign of Holineſſe when a man is buſie in troubling himſelf and his Superior in little Scruples and Phantaſtick Opinions about things not concerning the life of Religion, or the pleaſure of God, or the excellencies of the Spirit. A good man knows how to pleaſe God, how to converſe with him, how to advance the Kingdome of the Lord *Jeſus*, to ſet forwards Holineſſe and the love of God and of his Brother; and he knows alſo that there is no Godlineſs in ſpending our time and our talk, our heart and our ſpirits, about the garments and outſides of Religion. And they can ill teach

others, that do not know that Religion does not consist in these things; but Obedience may, and *reductively* that is Religion; and he that for that which is no part of Religion destroys Religion directly, by neglecting that duty that is adopted into Religion, is a man of fancy and of the World: but he gives but an ill account that he is a man of God, and a son of the Spirit.

Spend not your time in that which profits not; for your labour and your health, your time and your studies are very valuable; and it is a thousand pitties to see a diligent and a hopefull person spend himself in gathering Cockle-shells and little pebbles, in telling Sands upon the shores, and making Garlands of useless Daisies. Study that which is profitable, that which will make you useful to Churches and Common-wealths, that which will make you desirable and wise. Onely I shall add this to you, That in *Learning* there are variety of things as well as in *Religion*: there is Mint and Cummin, and there are the weighty things of the Law; so there are studies more and lesse usefull, and every thing that is usefull will be required in its time: and I may in this also use the words of our blessed Saviour, *These things ought you to* look after, and *not to leave the other* unregarded. But your great care is to be in the things

things of God and of Religion, in holineſs and true wiſdom, remembring the ſaying of *Origen*, that the knowledge that ariſes from goodneſſe is θειότερόν τι πάσης ἀποδείξεως, ſomething that is more certain and more divine then all demonſtration, then all other Learnings of the World.

3. That's no good Religion that diſturbs Governments, or ſhakes a foundation of publick peace. *Kings* and *Biſhops* are the foundations and the great principles of unity, of peace and Government; like *Rachel* and *Leah* they build up the houſe of *Iſrael*: and thoſe blind *Samſons* that ſhake theſe Pillars intend to pull the houſe down. *My Son, fear God and the King*, ſaith *Solomon*; *and meddle not with them that are given to change*. That is not Truth that loves changes: and the new-nothings of Heretical & Schiſmatical Preachers are infinitely far from the bleſsings of Truth.

In the holy Language *Truth* hath a Myſterious Name, אמת *Emet*; it conſiſts of three Letters, the firſt and the laſt and the middlemoſt of the Hebrew Letters: implying to us that *Truth* is firſt, and will be laſt, and it is the ſame all the way, and combines and unites all extreams; it tyes all ends together. *Truth is laſting, and ever full of bleſsing*. For the *Jews* obſerve that thoſe Letters which ſignifie *Truth*, are both in the figure and the number *Quadrate*, firme and cubical; theſe

ſignifie a foundation, and an abode for ever. Whereas on the other ſide, the word which in *Hebrew* ſignifies *a lye*, שחר *Secher*, is made of Letters whoſe numbers are imperfect, and their figure pointed and voluble: to ſignifie that *a Lye hath no foundation.*

And this very obſervation will give good light in our Queſtions and diſputes. And I give my inſtance in *Epiſcopal Government*, which hath been of ſo laſting an abode, of ſo long a bleſsing, hath its firmament by the principles of Chriſtianity, hath been bleſſed by the iſſues of that ſtabiliment, it hath for ſixteen hundred yeares combined with *Monarchy*, and hath been taught by the ſpirit which hath ſo long dwelt in Gods Church, and hath now (according to the promiſe of *Jeſus*, that ſayes *the gates of Hell ſhall never prevail againſt the Church*) been reſtored amongſt us by a heap of Miracles; and as it went away, ſo now it is returned againe in the hand of *Monarchy*, and in the boſome of our Fundamental Laws. Now that Doctrine muſt needs be ſuſpected of Error and an intolerable Lye that ſpeaks againſt this Truth, which hath had ſo long a teſtimony from God, and from the wiſdome and experience of ſo many ages, of all our *Anceſtors*, and all our *Lawes*.

When the Spirit of God wrote in *Greek*, Chriſt

Chriſt is call'd A and Ω: if he had ſpoken *Hebrew*, he had been called א and ת, that is Chriſt is אמת *Emet*, he is *Truth*, the ſame yeſterday and to day and for ever: and whoever oppoſes this holy Sanction which Chriſts Spirit hath ſanctifyed, his word hath warranted, his bleſsings have endeared, his promiſes have ratifyed, and his Church hath alwayes kept, he fights againſt this אמת *Emet*, and *Secher* is his portion; his Lot is *a Lie*, his portion is there where holineſs can never dwell.

And now to conclude, to you *Fathers* and *Brethren*, you who are, or intend to be of the *Clergie*; you ſee here the beſt *Compendium* of your Studies, the beſt abbreviature of your labours, the trueſt method of wiſdom, and the infallible, the only way of judging concerning the Diſputes and Queſtions in Chriſtendom. It is not by reading multitude of Books, but by ſtudying the truth of God: it is not by laborious Commentaries of the *Doctors* that you can finiſh your work, but by the expoſitions of the *Spirit of God*: it is not by the Rules of *Metaphyſics*, but by the proportions of *Holineſſe*: and when all Books are read, and all Arguments examined, and all Authorities alledged, nothing can be found to be true that is unholy. *Give your ſelves to reading, to exhortation, and to Doctrine*, ſaith St. Paul.

*Paul.* *Read* all good Books you can: but *exhortation* unto good life is the beſt Inſtrument, and the beſt teacher of true *Doctrine*, of that which is *according to Godlineſſe*.

And let me tell you this, The great learning of the *Fathers* was more owing to their piety then to their skill; more to God then to themſelves: and to this purpoſe is that excellent ejaculation of St. *Chryſoſtome*, with which I will conclude. "O bleſſed and happy men, whoſe "names are in the Book of life, from whom the "Devils fled and Heretics did feare them, who "(by Holineſſe) have ſtopp'd the mouthes of "them that ſpake perverſe things! But I, like "*David*, will cry out, *Where are thy loving-kindneſſes which have been ever of old?* Where is the "bleſſed Quire of *Biſhops* and *Doctors*, who ſhined like lights in the World, and contained "the *Word of Life*? *Dulce eſt meminiſſe*; their very "memory is pleaſant. Where is that *Evodias*, "the ſweet ſavour of the Church, the ſucceſſor "and imitator of the holy Apoſtles? where is *Ignatius*, in whom *God* dwelt? where is St. *Dionyſius* the *Areopagite*, that Bird of Paradiſe, that "celeſtial Eagle? where is *Hippolytus*, that "good man, ἀνὴρ χρηστὸς, that gentle ſweet perſon? "where is great St. *Baſil*, a man almoſt equall "to the *Apoſtles*? where is *Athanaſius*, rich in vertue,

*Lib. de Conſummat. ſæculi, inter opera* Ephrem Syri.

" tue? where is *Gregory Nyſſen*, that great Divine?
" and *Ephrem* the great *Syrian*, that ſtirred up
" the ſluggiſh, and awakened the ſleepers, and
" comforted the afflicted, and brought the
" yong men to diſcipline, the Looking-glaſſe
" of the religious, the Captain of the Penitents,
" the deſtruction of Hereſies, the receptacle of
" Graces, and the habitation of the holy Ghoſt?
Theſe were the men that prevailed againſt Error, becauſe they lived according to Truth: and whoever ſhall oppoſe you and the truth you walk by, may better be confuted by your lives then by your diſputations. Let *your adverſaries have no evil thing to ſay of you*, and then you will beſt ſilence them. For all Hereſies and falſe Doctrines are but like *Myron's* counterfeit *Cow*, it deceived none but Beaſts; and theſe can cozen none but the wicked and the negligent, them that love a lye and live according to it. [But if ye *become burning and ſhining lights*; if ye *do not detaine the truth in unrighteouſneſſe*; if ye *walk in light and live in the Spirit*; your Doctrines will be true, and that Truth will prevaile.] But if ye live wickedly and ſcandalouſly, every little *Schiſmatick* ſhall put you to ſhame, and draw Diſciples after him, and abuſe your flocks, and feed them with Colocynths and Hemlock, and place Hereſie in the Chaires appointed for your Religion.

I pray God give you all grace to follow this Wiſdom, to ſtudy this Learning, to labour for the underſtanding of Godlineſſe: ſo your time and your ſtudies, your perſons and your labours will be holy and uſeful, ſanctified and bleſſed, beneficiall to men and pleaſing unto God, through him who is the *Wiſdom* of the *Father*, who is made to all that love him *Wiſdom* and *Righteouſneſſe* and *Sanctification* and *Redemption*: To whom with the *Father*, &c.

FINIS.

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M. FRANCK, *S.T.D.*
*Rſſo. in Xto. P. ac Dno.*
*D. GILB. Archiep.*
*Cant. à Sacris Dom.*

A

# SERMON

Preached in *Christs-Church Dublin*,
*July* 16. 1663.

## AT THE FUNERAL

Of the most Reverend Father in God,

*JOHN*,

*Late Lord Archbishop of* Armagh, *and*
*Primate of all* Ireland:

WITH

*A succinct Narrative of his whole Life.*

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The third Edition, enlarged.

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*By the Right Reverend Father in God*,
JEREMY,
*Lord Bishop of* Down *and* Connor.

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## 1 Cor. 15. 23.

***But every Man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.***

THE Condition of Man in this world is so limited and depressed, so relative and imperfect, that the best things he does he does weakly, and the best things he hath are imperfections in their very constitution. I need not tell how little it is that we know; the greatest indication of this is, That we can never tell how many things we know not: and we may soon span our own Knowledge, but our Ignorance we can never fathom. Our very Will, in which Mankind pretends to be most noble and imperial, is a direct state of imperfection; and our very liberty

of Chuſing good and evil is permitted to us, not to make us proud, but to make us humble; for it ſuppoſes weakneſs of Reaſon and weakneſs of Love. For if we underſtood all the degrees of Amability in the Service of God, or if we had ſuch love to God as he deſerves, and ſo perfect a conviction as were fit for his Services, we could no more Deliberate: For Liberty of Will is like the motion of a Magnetick Needle toward the North, full of trembling and uncertainty till it were fixed in the beloved Point; it wavers as long as it is free, and is at reſt when it can chuſe no more. And truly what is the hope of Man? It is indeed the reſurrection of the Soul in this world from ſorrow and her ſaddeſt preſſures, and like the Twilight to the Day, and the Harbinger of joy; but ſtill it is but a conjugation of Infirmities, and proclaims our preſent calamity, onely becauſe it is uneaſie here, it thruſts us forwards toward the light and glories of the Reſurrection.

For as a Worm creeping with her belly on the ground, with her portion and ſhare of *Adam*'s curſe, lifts up its head to partake a little of the bleſsings of the air, and opens the junctures of her imperfect body, and curles her little rings into knots and combinations, draw-

drawing up her tail to a neighbourhood of the heads pleaſure and motion; but ſtill it muſt return to abide the fate of its own nature, and dwell and ſleep upon the duſt: So are the hopes of a mortal Man; he opens his eyes and looks upon fine things at diſtance, and ſhuts them again with weakneſs, becauſe they are too glorious to behold; and the Man rejoyces becauſe he hopes fine things are ſtaying for him; but his heart akes, becauſe he knows there are a thouſand wayes to fail and miſs of thoſe glories; & though he hopes, yet he enjoys not; he longs, but he poſſeſſes not, and muſt be content with his portion of duſt; and being *a Worm and no Man* muſt lie down in this portion, before he can receive the end of his hopes, the Salvation of his Soul in the reſurrection of the dead. For as Death is the end of our lives, ſo is the Reſurrection the end of our hopes; and as we die daily, ſo we daily hope: but Death, which is the end of our life, is the enlargement of our Spirits from hope to certainty, from uncertain fears to certain expectations, from the death of the body to the life of the ſoul; that is, to partake of the light and life of Chriſt, to riſe to life as he did; for his Reſurrection is the beginning of ours: He died for us alone, not

for

for himſelf; but he roſe again for himſelf and us too. So that if he did riſe, ſo ſhall we; the Reſurrection ſhall be univerſal; good and bad; all ſhall riſe, but not altogether. Firſt Chriſt, then we that are Chriſts; and yet there is a third Reſurrection, though not ſpoken of here; but thus it ſhall be. *The dead in Chriſt ſhall riſe firſt*; that is, next to Chriſt; and after them the wicked ſhall riſe to condemnation.

So that you ſee here is the ſumme of affairs treated of in my Text: Not whether it be lawful to eat a Tortoiſe or a Muſhrome, or to tread with the foot bare upon the ground within the Octaves of *Eaſter*. *It is not here inquired* whether Angels be material or immaterial; or whether the dwellings of dead Infants be within the Air or in the regions of the Earth; the inquiry here is whether we *are to be Chriſtians or no? whether we are to live good lives* or no? or whether it be permitted to us to live with Luſt or Covetouſneſs acted with all the daughters of rapine and ambition? whether there be any ſuch thing as ſin, any judicatory for Conſciences, any rewards of Piety, any difference of Good and Bad, any rewards after this life? *This is the deſign of theſe words by proper interpretation: for if Men ſhall die like Dogs*

*and*

*and ſheep*, they will certainly live like Wolves and Foxes: but he that believes the Article of the Reſurrection, hath entertained the greateſt Demonſtration in the world, That nothing can make us happy but the Knowledge of God, and Conformity to the life and death of the holy Jeſus. Here therefore are the great Hinges of all Religion: 1. Chriſt is already riſen from the dead. 2. We alſo ſhall riſe in Gods time and our order. Chriſt is the firſt fruits. But there ſhall be a full harveſt of the Reſurrection, and all ſhall riſe. My Text ſpeaks onely of the Reſurrection of the juſt, of them that belong to Chriſt; explicitely I ſay of theſe; and therefore directly of Reſurrection to life eternal. But becauſe he alſo ſayes there ſhall be an order for every man; and yet every man does not belong to Chriſt; therefore indirectly alſo he implies the more univerſal Reſurrection unto judgment. But this ſhall be the laſt thing that ſhall be done; for, according to the Proverb of the Jews, *Michael* flies but with one wing, and *Gabriel* with two; God is quick in ſending Angels of peace, and they flye apace; but the meſſengers of wrath come ſlowly: God is more haſty to glorifie his ſervants then to condemn the wicked. *And*

*therefore in the ſtory of* Dives *and* Lazarus *we find that the beggar died firſt; the good man Lazarus* was firſt taken away from his miſery to his comfort, and afterwards the rich man died: and as the good *many times die firſt, ſo all of them riſe firſt, as if it were a matter* of haſte: And as the mothers breaſts ſwell and ſhoot and long to give food to her babe; ſo Gods *bowels did yearn over his baniſh'd children, and he longs to cauſe them* to eat and drink in his Kingdom. And at laſt the wicked ſhall riſe unto condemnation, for that muſt be done too; every man in his own order: *firſt Chriſt, then Chriſts ſervants, and at laſt Chriſts enemies. The firſt of theſe is the great ground of our faith,* the ſecond is the conſummation of all our hopes: the firſt is the foundation of God that ſtands ſure, the ſecond is that ſuperſtructure that ſhall never periſh: by the firſt we believe in God unto righteouſneſs, by the ſecond we live in God unto ſalvation: But the third, for that alſo is true & muſt be conſider'd, is the great affrightment of all them that live ungodly. But in the whole Chriſts Reſurrection and ours is *the* A *and* Ω *of a Chriſtian*; that as *Jeſus Chriſt is the ſame yeſterday and to day, and the ſame for ever*; ſo may we in Chriſt, become in the morrow of the Reſurrection the ſame or better then yeſterday

yesterday in our natural life; the same body and the same soul tied together in the same essential union, with this onely difference, that not Nature but Grace and Glory with an Hermetick seal give us a new signature, whereby we shall no more be changed, but *like unto Christ our head we shall become the same for ever.* Of these I shall discourse in order. 1. *That Christ, who is the first fruits, is the first in this order:* he is already risen from the dead. 2. *We shall all take our turns, we shall all die,* and as sure as death we shall all rise again. And 3. *This very order is effective of the thing it self. That Christ is first risen, is the demonstration* and certainty of ours, for because there is an order in this œconomy, the first in the kind is the measure of the rest. If Christ be the first fruits, we are the whole vintage, and we shall all die in the order of Nature, and shall rise again in the order of Christ: They that are Christ's, and are found so at his coming, shall partake of his resurrection. But Christ first, then they that are Christ's: that's the order.

1. Christ is the first fruits; he is already risen from the dead. For he alone could not be held by death. *Free among the dead.*

Φείξεν σε γέρων τότε Ἅϊδας ὀπαλαιγενὴς, *Synes. hym. 6*
Καὶ λαοβόρ& κύων, Ἀνεχάσαλο βηλῦ;

Death was Sins eldeſt daughter, and the Grave-clothes were her firſt mantle; but Chriſt was conquerour over both, and came to take that away, and to diſarm this. This was a glory fit for the head of mankind, but it was too great and too good to be eaſily believ'd by incredulous and weak-hearted Man. It was at firſt doubted of by all that were concerned; but they that ſaw it had no reaſon to doubt any longer. But what's that to us who ſaw it not? Yes, very much. *Valde dubitatum eſt ab illis, ne dubitaretur à nobis,* ſaith S. *Auguſtine.* They doubted very much, that by their confirmation we might be eſtabliſhed and doubt no more. *Mary Magdalene* ſaw him firſt, and ſhe ran with joy and *ſaid ſhe had ſeen the Lord, and that he was riſen from the dead; but they believed her not. After that divers women together ſaw him,* and they told it, but had no thanks for their pains, and obtain'd no credit among the Diſciples. *The two Diſciples that went to* Emaus *ſaw him,* talk'd with him, eat with him, and they ran and told it: they told true, but no body believ'd them. *Then* S. Peter *ſaw him, but he was not yet got into the Chair of the Catholick Church, they did not think him* infallible, and ſo they believ'd him not at all. Five times in one day he appear'd; for after all

all this he appear'd to the Eleven; they were indeed tranſported with joy and wonder, but they would ſcarce believe their own eyes, and though they ſaw him, they doubted. Well, all this was not enough; he was ſeen alſo of *James*, and ſuffered *Thomas* to thruſt his hand into his ſide, and appeared to S. *Paul*, and was ſeen by *five hundred brethren at once*. So that there is no capacity of mankind, no time, no place, but had an ocular demonſtration of his Reſurrection. He appeared to Men and Women, to the Clergy and the Laity, *to ſinners of both ſexes; to weak men and to criminals, to doubters and deniers, at home and abroad, in publick and in private*, in their houſes and their journeys, unexpected and by appointment, betimes in the morning and late at night, to them in conjunction and to them in diſperſion, when they did look for him and when they did not; he *appeared upon earth to many, and to* S. Paul *and* S. Stephen *from heaven. So that we can require no greater teſtimony then all theſe* are able to give us, and they ſaw for themſelves and for us too, *that the Faith and certainty of the Reſurrection of Jeſus* might be conveyed to all that ſhall die and follow Chriſt in their own order.

Now this being matter of fact, cannot be

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ſuppos'd infinite, but limited to time and place, and therefore to be prov'd by them who at that time were upon the place; good men and true, ſimple and yet loſers by the bargain, many and united, confident and conſtant, preaching it all their life, and ſtoutly maintaining it at their death. Men that would not deceive others, and *Men that could not be deceiv'd themſelves in a matter ſo notorious and ſo prov'd, and ſo ſeen: and if this be not ſufficient credibility in a matter of Fact as* this was, then we can *have no ſtory credibly tranſmitted to us, no Records kept, no* Acts of Courts, no narratives of the dayes of old, no traditions of our Fathers, no memorials of them in the third generation. Nay, if from theſe we have not ſufficient *cauſes and arguments of Faith, how ſhall we be able to know the will of Heaven upon Earth? unleſs God do not only tell it once,* but alwayes, and not only alwayes to ſome Men, but alwayes to all Men: for if ſome Men muſt believe others, they can never do it in any thing more reaſonably than in this; and if we may not truſt them in this, then without a perpetual miracle, no Man could have Faith: *for Faith could never come by hearing; by nothing but by ſeeing.* But if there be any uſe of Hiſtory, any Faith in Men, any honeſty in manners,

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any truth in humane entercourſe; if there be any uſe of Apoſtles or Teachers, of Embaſſadors, or Letters, of ears or hearing; if there be any ſuch thing as the Grace of Faith, that is leſs than demonſtration or intuition, then we may be as ſure that Chriſt the firſt Fruits is already riſen, as all theſe credibilities can make us. *But let us take heed; as God hates a lie, ſo he hates incredulity; an obſtinate, a fooliſh and pertinacious* underſtanding. What we do every minute of our lives in matters of title and great concernment, if we refuſe to do it in Religion, which yet is to be conducted as all humane affairs are, by humane inſtruments and arguments of perſwaſion proper to the nature of the thing, it is an obſtinacy as croſs to humane reaſon, as it is to Divine Faith.

But this Article was ſo clearly prov'd, that preſently it came to paſs that Men were no longer aſham'd of the Croſs, but it was worn upon breaſts, printed in the air, drawn upon foreheads, carried upon Banners, put upon crowns Imperial, preſently it came to paſs that the Religion of the deſpiſed Jeſus did infinitely prevail: a Religion that taught Men to be meek and humble, apt to receive injuries, but unapt to do any; a Religion that

that gave countenance to the poor and pitiful, in a time when riches were ador'd, and ambition and pleaſure had poſſeſſed the heart of all Mankind; a Religion that would change the face of things, and the hearts of Men, and break vile habits into gentleneſs and counſel; that ſuch a Religion, in ſuch a time by the Sermons and Conduct of Fiſhermen, Men of mean breeding and illiberal Arts, ſhould ſo ſpeedily triumph over the Philoſophy of the World, and the arguments of the ſubtil, and the Sermons of the Eloquent; the Power of Princes and the Intereſts of States, the inclinations of Nature, and the blindneſs of zeal, the force of cuſtom, and the ſollicitation of paſsions, the pleaſures of ſin and the buſie Arts of the Devil; that is, againſt Wit and Power, Superſtition and Wilfulneſs, Fame and Money, Nature and Empire, which are all the cauſes in this World that can make a thing impoſsible; this, this is to be aſcrib'd to the power of God, and is the great demonſtration of the Reſurrection of Jeſus. Every thing was an Argument for it, and improv'd it; no Objection could hinder it, no Enemies deſtroy it; whatſoever was for them, it made the Religion to increaſe; whatſoever was againſt them, made

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it to increaſe; Sun-ſhine and Storms, Fair Weather or Foul, it was all one as to the event of things: for they were inſtruments in the hands of God, who could make what himſelf ſhould chuſe to be the product of any cauſe; So that if the Chriſtians had peace, they went abroad and brought in Converts; if they had no peace, but perſecution; the Converts came in to them. In proſperity they allur'd and intic'd the World by the beauty of holineſs; in affliction and trouble they amaz'd all men with the ſplendour of their Innocence, and the glories of their patience; and quickly it was that the World became Diſciple to the glorious *Nazarene*, and men could no longer doubt of the Reſurrection of Jeſus, when it became ſo demonſtrated by the certainty of them that ſaw it, and the courage of them that died for it, and the multitude of them that believ'd it; who by their Sermons, and their Actions, by their publick Offices and Diſcourſes, by Feſtivals and Euchariſts, by Arguments of Experience and Senſe, by Reaſon and Religion, by perſwading rational Men, and eſtabliſhing believing Chriſtians, by their living in the obedience of Jeſus, and dying for the teſtimony of Jeſus, have greatly advanc'd his Kingdom, and his Power, and

his Glory, into which he entred after his Reſurrection from the dead. For he is the firſt fruits; and if we hope to riſe through him, we muſt confeſs that himſelf is firſt riſen from the dead. That's the firſt particular.

2. There is an order for us alſo. We alſo ſhall riſe again.

*Combuſtúſque ſenex tumulo procedit adultus,*
*Conſumens dat membra rogus;*——

The aſhes of old *Camillus* ſhall ſtand up ſpritely from his Urne; and the Funeral fires ſhall produce a new warmth to the dead bones of all thoſe who died under the arms of all the Enemies of the Roman greatneſs. This is a leſs wonder than the former: for *admonetur omnis ætas jam fieri poſſe quod aliquando factum eſt.* If it was done once, it may be done again; for ſince it could never have been done, but by a power that is infinite, that infinite muſt alſo be eternal and indeficient. By the ſame Almighty power which reſtor'd life to the dead body of our living Lord, we may all be reſtor'd to a new life in the Reſurrection of the dead.

When Man was not, what power, what cauſes made him to be? whatſoever it was, it did then as great a work as to raiſe his body to the ſame being again; and becauſe we know

know not the method of Natures ſecret changes, and how we can be faſhioned beneath *in ſecreto terræ*, and cannot handle and diſcern the poſsibilities and ſeminal powers in the aſhes of diſſolved bones, muſt our ignorance in Philoſophy be put in balance againſt the Articles of Religion, the hopes of Mankind, the Faith of Nations and the truth of God? and are our Opinions of the power of God ſo low, that our underſtanding muſt be his meaſure; and he ſhall be confeſſed to do nothing, unleſs it be made plain in our Philoſophy? Certainly we have a low Opinion of God unleſs we believe he can do more things then we can underſtand. But let us hear S. *Paul*'s demonſtration: If the Corn dies and lives again; if it layes its body down, ſuffers alteration, diſſolution and death, but at the ſpring riſes again in the verdure of a leaf, in the fulneſs of the ear, in the kidneys of wheat; if it proceeds from little to great, from nakedneſs to ornament, from emptineſs to plenty, from unity to multitude, from death to life: be a Sadducee no more, ſhame not thy underſtanding, and reproch not the weakneſs of thy Faith, by thinking that Corn can be reſtor'd to life and Man cannot; eſpecially ſince in every creature the obediential capa-

city is infinite, and cannot admit degrees; for every Creature can be any thing under the power of God, which cannot be leſs than infinite.

But we find no obſcure foot-ſteps of this myſtery even amongſt the Heathens. *Pliny* reports that *Appion* the Grammarian by the uſe of the plant *Oſiris* call'd *Homer* from his grave; and in *Valerius Maximus* we find that *Ælius Tubero* return'd to life when he was ſeated in his Funeral pile; and in *Plutarch*, that *Soleus* after three dayes burial did live, and in *Valerius* that *Æris Pamphilius* did ſo after ten dayes. And it was ſo commonly believ'd, that *Glaucus* who was choked in a veſſel of honey did riſe again, that it grew to a Proverb; *Glaucus poto melle reſurrexit*; *Glaucus* having taſted honey, died and liv'd again. I pretend not to believe theſe ſtories true; *but from theſe inſtances it may be concluded that* they believ'd it poſsible that there ſhould be a Reſurrection from the dead; and natural reaſon, and their Philoſophy did not wholly deſtroy their hopes and expectation to have a portion in this Article.

For God knowing that the great hopes of Man, that the biggeſt endearment of Religion, the ſanction of private Juſtice, the band

band of Piety and holy Courage, *does wholly derive from the Article of the Reſurrection*, was pleaſed not onely to make it credible, but eaſie and familiar to us; and we ſo converſe every night with the Image of death, that every morning we find an argument of the Reſurrection. *Sleep and Death have but one mother, and they have one name in common.*

*Soles occidere & redire poſſunt,*
*Nobis cum ſemel occidit lux brevis,*
*Nox eſt perpetua una dormienda.* Catul.

*Charnel-houſes* are but κοιμητήρια, Cemeteries or ſleeping-places, and they that die are fallen aſleep, and the Reſurrection is but an awakening and ſtanding up from ſleep: but in ſleep our Senſes are as faſt bound by Nature, as our Joynts are by the grave-clothes; and unleſs an *Angel of God awaken us every morning, we muſt confeſs* our ſelves as unable to converſe with Men, as we now are afraid to die and to converſe with Spirits. But however Death it ſelf is no more; it is but darkneſs and a *ſhadow, a reſt and a forgetfulneſs. What is there more in death? what is* there leſs in ſleep? For do we not ſee by experience that nothing of equal loudneſs does awaken us *ſooner then a Mans voice, eſpecially if he be call'd by name?* and thus alſo it ſhall be in the Reſurrection. We

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ſhall be awakened by the voice of a Man, and he that call'd *Lazarus* by name from his grave, ſhall alſo call us: for although S. *Paul* affirms, *that the trumpet ſhall ſound, and there ſhall be the voice of an Archangel*; yet this is not a word of Nature, but of Office and Miniſtry: Chriſt himſelf is that Archangel, and *he ſhall deſcend with a mighty ſhout*, (ſaith the Apoſtle) *and all that are in the grave ſhall hear his voice*, ſaith S. *John*: So that we ſhall be awakened by the voice of a Man, becauſe we are onely fallen aſleep by the decree of God; and when the Cock and the Lark call us up to prayer and labour, the firſt thing we ſee is an argument of our Reſurrection from the dead. And when we conſider what the Greek Church reports, That amongſt them the bodies of thoſe that die Excommunicate will not return to duſt till the Cenſure be taken off; we may with a little faith and reaſon believe, that the ſame power that keeps them from their natural Diſſolution, can recall them to life and union. I will not now inſiſt upon the ſtory of the Riſing Bones ſeen every year in *Egypt*, nor the pretences of the Chymiſts, that they from the aſhes of Flowers can re-produce from the ſame materials the ſame beauties in colour and figure; for he

1 Theſ. 4. 16.

John 5. 28.

he that proves a certain Truth from an uncertain Argument, is like him that wears a Wooden leg when he hath two ſound legs already; it hinders his going, but helps him not: The Truth of God ſtands not in need of ſuch ſupporters, Nature alone is a ſufficient preacher:

*Quæ nunc herba fuit, lignum jacet, herba futura,*
*Aeriæ nudantur aves cum penna vetuſta,*
*Et nova ſubveſtit reparatas pluma volucres.*

*Dracontius de opere Dei.*

Night and Day, the Sun returning to the ſame point of Eaſt, every change of Species in the ſame matter, Generation and Corruption, the Eagle renewing her youth and the Snake her skin; the Silk-worm and the Swallows the care of poſterity and the care of an immortal name, Winter and Summer, the Fall and Spring, the Old Teſtament and the New, the words of *Job*, and the Viſions of the Prophets, the prayer of *Ezekiel* for the reſurrection of *the men of* Ephraim, *and the return of* Jonas *from the Whales belly, the hiſtories* of the Jews and the Narratives of Chriſtians, the Faith of Believers and the Philoſophy *of the reaſonable*; all joyn in the verification of this Myſtery. And amongſt *theſe heaps it is not of the leaſt conſideration that there* was never any good man, who having been taught this Article,

ticle, but if he ſerv'd God, he alſo relied upon this. If he believ'd God, he believ'd this; and therefore S. *Paul* ſayes that they who were ἐλπίδα μὴ ἔχοντες, were alſo ἄθεοι ἐν κόσμῳ, they who had no hope (meaning of the Reſurrection) were alſo Atheiſts, and without God in the world. And it is remarkable what S. *Auguſtine obſerves*, *That when the World ſaw the righteous* Abel *deſtroyed, and that the murderer out-liv'd* his crime, and built up a numerous family, and grew mighty upon Earth, they neglected the Service of God upon that account, till God in pity of their prejudice and fooliſh arguings took *Enoch* up to heaven to recover them from their *impieties, by ſhewing them that their bodies and ſouls ſhould be rewarded* for ever in an eternal union. But Chriſt the firſt fruits is gone before, and himſelf *did promiſe that when himſelf was lifted up he would* draw all men after him. *Every man in his own order*; firſt Chriſt, then *they that are Chriſt's at his coming*. And ſo I have done with the ſecond Particular, not Chriſt onely, but we alſo ſhall riſe in Gods time and our order.

But concerning this order I muſt ſpeak a word or two, not only for the fuller handling the Text, but becauſe it will be matter of application

plication of what hath been already ſpoken of the Article of the Reſurrection.

3. Firſt Chriſt and then we. And we therefore becauſe Chriſt is already riſen. But you muſt remember, *that the Reſurrection and Exaltation of Chriſt was the reward* of his perfect obedience and pureſt holineſs; and he calling us to an imitation of the *ſame obedience, and the ſame perfect holineſs, prepares a way* for us to the ſame Reſurrection. If we by holineſs become the Sons of God as Chriſt was, we ſhall alſo as he was become the Sons of God in the Reſurrection: But upon no other terms. So ſaid our bleſſed Lord himſelf: *Ye which have followed me in the regeneration, when the Son of Man ſhall ſit on the throne of his glory, ye alſo ſhall ſit upon thrones judging the tribes of Iſrael.* For as it was with Chriſt the firſt fruits, ſo it ſhall be with all Chriſtians in their own order: as with the Head, ſo it ſhall be with the Members. He was the Son of God by love and obedience, and then became the Son of God by Reſurrection from the dead to life Eternal, and ſo ſhall we; but we cannot be ſo in any other way. To them that are Chriſt's, and to none elſe ſhall this be given. For we muſt know that God hath ſent Chriſt into the World to be a great Luk. 14. 14.

example and demonſtration of the Oeconomy and Diſpenſation of Eternal life. As God brought Chriſt to glory, ſo he will bring us, but by no other method. He firſt obeyed the will of God, and patiently ſuffered the will of God; he died, and roſe again, and entered into glory; and ſo muſt we. Thus Chriſt is made *Via, Veritas, & Vita*, the Way, the Truth, and the Life; that is, the true way to Eternal life: He firſt trode this Wine-preſs, and we muſt inſiſt in the ſame ſteps, or we ſhall never partake of this bleſſed Reſurrection. He was made the Son of God in a moſt glorious manner, and we by him, by his merit, and by his grace, and by his example: but other then this there is no way of Salvation for us. That's the firſt and great effect of this glorious order.

4. But there is one thing more in it yet, *Every Man in his own order*. Firſt Chriſt, and then *they that are Chriſt's*. But what ſhall become of them that are not Chriſt's? why there is an order for them too. Firſt, they that are Chriſt's; and then they that are not his.

* Rev. 20. 6. * *Bleſſed and holy is he that hath his part in the firſt reſurrection.* There is a firſt and a ſecond Reſurrection even after this life. *The dead in Chriſt ſhall riſe firſt.* Now bleſſed are they that have

have their portion here; *for upon theſe the ſecond death ſhall have no power.* As for the recalling the wicked from their graves, it is no otherwiſe in the ſenſe of the Spirit to be called a Reſurrection, then taking a Criminal from the Priſon to the Bar is a giving of liberty. When poor *Attilius Aviola* had been ſeized on by an Apoplexy, his friends ſuppoſing him dead carried him to his Funeral pile; but when the fire began to approch, and the heat to warm the body, he reviv'd, and ſeeing himſelf incircled with Funeral flames, call'd out aloud to his friends to reſcue, not the dead, but *the living* Aviola *from that horrid burning. But it could not be. He onely was reſtor'd from his ſickneſs to fall into death, and from his dull diſeaſe to a ſharp and intolerable torment.* Juſt ſo ſhall the wicked live again; they ſhall receive their ſouls, that they may be a portion for Devils; they ſhall receive their bodies, that they may feel the everlaſting burning; they ſhall ſee Chriſt, that they may *look on him whom they have pierced*; and they ſhall hear the voice of God paſsing upon them the intolerable ſentence; they ſhall come from their graves, that they may go into hell; and live again, that they may die for ever. So have we ſeen a poor condemned Criminal, the 1 Theſ. 4. 16.

weight of whoſe ſorrows ſitting heavily upon his ſoul hath benummed him into a deep ſleep, till he hath forgotten his grones, and laid aſide his deep ſighings; but on a ſudden comes the meſſenger of death, and unbinds the Poppy garland, ſcatters the heavy cloud that incircled his miſerable head, and makes him return to acts of life, that he may quickly deſcend into death and be no more. So is every ſinner that lies down in ſhame, and makes his grave with the wicked; he ſhall indeed riſe again, and be called upon by the voice of the Archangel, but then he ſhall deſcend into ſorrows greater then the reaſon and the patience of a man, weeping and ſhrieking louder then the grones of the miſerable children in the Valley of *Hinnon*.

Theſe indeed are ſad ſtories, but true as the voice of God and the Sermons of the holy Jeſus. They are Gods words and Gods decrees; and I wiſh that all who profeſs the belief of theſe, would conſider ſadly what they mean. If ye believe the Article of the Reſurrection, then you know that in your body you ſhall receive what you did in the body, whether it be good or bad. It matters not now very much whether our bodies be beauteous or deformed; for if we glorifie God

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in our bodies, God ſhall make our bodies glorious. It matters not much whether we live in eaſe and pleaſure, or eat nothing but bitter herbs : the body *that lies in duſt and aſhes, that goes ſtooping and feeble*, that lodges at the foot of the Croſs and dwells in diſcipline, ſhall be *feaſted at the eternal ſupper of the Lamb.* And ever remember this, that beaſtly pleaſures, and lying lips, and a deceitful tongue, and a heart that ſendeth forth proud things, are no good diſpoſitions to a bleſſed Reſurrection.

οὐ καλὸν ἁρμονίην ἀναλύεμεν ἀνθρώποιο.

It is not good that in the body we live a life of Diſſolution, for that's no good harmony with that purpoſe of glory which God deſigns the body.

Καὶ τάχα δ' ἐκ γαίης ἐλπίζομεν εἰς φάος ἐλθεῖν,
Λείψαν' ἀποιχομένων ἔπιθεν δὲ θεοὶ τελέθονται,

ſaid *Phocyllides* ; for we hope that from our beds of darkneſs we ſhall riſe into Regions of light, and ſhall become like unto God : They ſhall partake of a Reſurrection to life ; and what this can infer is very obvious. For if it be ſo hard to believe a Reſurrection from one death, let us not be dead in treſpaſſes and ſins,

ſins, for a Reſurrection from two deaths will be harder to be believ'd, and harder to be effected. But if any of you have loſt the life of Grace, and ſo forfeited all your title to a life of Glory, betake your ſelves to an early and an entire piety, that when by this firſt Reſurrection you have made this way plain before your face, you may with confidence expect a happy Reſurrection from your graves. For if it be poſsible that the ſpirit, when it is dead in ſin, can ariſe to a life of righteouſneſs; much more it is eaſie to ſuppoſe that the body after death is capable of being reſtor'd again. And this is a conſequent of S. *Pauls* argument, *If when ye were enemies ye were reconciled by his death, much more being reconciled we ſhall be ſaved by his life*; plainly declaring that it is a harder and more wonderful thing for a wicked man to become the friend of God, then for one that is ſo, to be carried up to heaven and partake of his glory. The firſt Reſurrection is certainly the greater miracle: But he that hath riſen once, may riſe again; and this is as ſure as that he that dies once, may die again, and die for ever. But he who partakes of the death of Chriſt by Mortification, and of his Reſurrection by holineſs of life and a holy Faith, ſhall, according

Rom. 5.10.

ding to the expreſsion of the Prophet *Iſaiah*, *Enter into his chamber of death*; when Nature and Gods decree *ſhall ſhut the doors upon him, and there he ſhall be hidden for a little moment*: But then ſhall they that dwell in duſt awake and ſing, with Chriſts dead body ſhall they ariſe: all ſhall riſe, but *every man in his own order*; *Chriſt the firſt fruits, then they that are Chriſts at his coming*. Amen. Iſa. 26. 20.

I have now done with my Meditation of the Reſurrection; but we have a new and a ſadder ſubject to conſider: It is glorious and brave when a Chriſtian contemplates thoſe glories which ſtand at the foot of the Account of all God's Servants; but when we conſider, that before all or any thing of this happens every Chriſtian muſt twice *exuere hominem*, put off the Old man, and then lie down in duſt and the diſhonours of the Grave, it is *Vinum Myrrhatum*, there is Myrrhe put into our Wine; it is wholſom, but it will allay all our pleaſures of that glorious expectation. But no man can eſcape it. After that the Great *Cyrus* had rul'd long in a mighty Empire; yet there came a Meſſage from Heaven, not ſo ſad it may be, yet as decretory as the Hand-writing on the wall that arreſted

arreſted his Succeſſor *Darius*, σὺ σκευάζου, ὦ Κῦρε, ἤδη γὰρ εἰς θεοὺς ἄπει, Prepare thy ſelf, O *Cyrus*, and then go unto the Gods; he laid aſide his Tiar and his beauteous Diadem, and cover'd his face with a cloth, and in a ſingle Linen laid his honour'd head in a poor humble Grave; and none of us all can avoid this ſentence. For if Wit and Learning, great Fame and great Experience, if wiſe Notices of things, and an honourable Fortune, if Courage and Skill, if Prelacy and an honourable Age, if any thing that could give Greatneſs and Immunity to a wiſe and prudent man, could have been put in bar againſt a ſad day, and have gone for good plea, this ſad Scene of Sorrows had not been the entertainment of this Aſſembly. But tell me, where are thoſe great Maſters, who while they liv'd flouriſh'd in their ſtudies? *Jam eorum præbendas alii poſſident, & neſcio utrum de iis cogitant*; Other men have got their Prebends and their Dignities, and who knows whether ever they remember them or no? While they liv'd they ſeem'd nothing, when they are dead, every man for a while ſpeaks of them what they pleaſe, and afterwards they are as if they had not been. But the piety of the Chriſtian Church hath made ſome little proviſion

viſion towards an artificial Immortality for brave and worthy perſons; and the Friendſhips, which our dead contracted while they were alive, require us to continue a fair memory as long as we can; but they expire in monethly minds, or at moſt in a ſaint and declining Anniverſary;

——— ἐπεὶ φίλος, ὅστις ἑταίρου
μέμνεται κταμένοιο καὶ ἄκνυται οὐκ ἔτ' ἐόντος.

And we have great reaſon ſo to do in this preſent ſad accident of the death of our late moſt Reverend Primate, whoſe death the Church of *Ireland* hath very great reaſon to deplore; and we have great obligation to remember his very many worthy Deeds done for this poor afflicted and deſpiſed Church. S. *Paul* made an excellent Funeral Oration, as it were inſtituting a Feaſt of All Saints, *Who all died having obtained a good report*; and that excellent Preacher in the 11. chap. of the *Hebrews* made a Sermon of their Commemoration. For ſince good men, while they are alive, have their converſation in Heaven; when they are in Heaven 'tis alſo fit that they ſhould in their good names live upon Earth. And as their great Examples are an excellent Sermon to the living, and the praiſing them

when Envy and Flattery can have no Intereſt to interpoſe, as it is the beſt and moſt vigorous Sermon and Incentive to great things; ſo to conceal what good God hath wrought by them, is great unthankfulneſs to God and to good men.

When *Dorcas* died the Apoſtle came to ſee the dead Corps, and the friends of the deceaſed expreſſed their grief and their love by ſhewing the Coats that ſhe, whileſt ſhe lived, wrought with her own hands. She was a good Needle-woman and a good Huſwife, and did good to Mankind in her little way, and that it ſelf ought not to be forgotten, and the Apoſtle himſelf was not diſpleaſed with their little Sermons, and that ἐυφήμισμὸς which the women made upon that ſad interview. But if we may have the ſame liberty to record the worthy things of this our moſt venerable Father and Brother, and if there remains no more of that Envy which uſually obſcures the ſplendour of living Hero's, if you can with your charitable though weeping eyes behold the great gifts of God with which he adorned this great Prelate, and not object the failings of Humanity to the participation of the Graces of the Spirit, or think that Gods gifts are the leſſe be-

becauſe they are born in Earthen Veſſels, πάντες γὰρ κλύτα δῶρα περικαλλέος φορέουσιν, for all men bear Mortality about them, and the Cabinet is not beauteous as the Diamond that ſhines within its boſom; then we may without interruption pay this duty to Piety, and Friendſhip, and Thankfulneſs, and deplore our ſad loſs by telling a true and ſad ſtory of this great man, whom God hath lately taken from our eyes.

He was bred in *Cambridge* in *Sidney-college* under Mr. *Hulet*, a grave and a worthy man, and he ſhewed himſelf not onely a fruitful Plant by his great progreſs in his Studies, but made him another return of gratitude, taking care to provide a good Imployment for him in *Ireland*, where he then began to be greatly intereſted. It was ſpoken as an honour to *Auguſtus Cæſar*, that he gave his Tutor an honourable Funeral; and *Marcus Antoninus* erected a Statue unto his; and *Gratian* the Emperour made his Maſter *Auſonius* to be *Conſul*: And our worthy Primate, knowing the Obligation which they paſs upon us, who do *Obſtetricari gravidæ animæ*, help the parturient Soul to bring forth fruits according to its ſeminal powers, was careful not onely to reward the induſtry of ſuch perſons ſo uſeful to

the Church in the cultivating *infantes palmarum*, young Plants, whose joynts are to be stretch'd and made streight; but to demonstrate that his Scholar knew how to value Learning, when he knew so well how to reward the Teacher.

Having pass'd the course of his studies in the University, and done his Exercise with that Applause which is usually the reward of pregnant Wits and hard study, he was remov'd into *York-shire*; where first in the City of *York* he was an assiduous Preacher, but by the disposition of the Divine Providence he happened to be engaged at *North-Alerton* in Disputation with three pragmatical Romish Priests of the Jesuits Order, whom he so much worsted in the Conference, and so shamefully disadvantaged by the evidence of Truth, represented wisely and learnedly, that the famous Primate of *York*, Archbishop *Matthews*, a learned and an excellent Prelate, and a most worthy Preacher, hearing of that Triumph, sent for him and made him his Chaplain; in whose service he continued till the death of the Primate, but in that time had given so much testimony of his great Dexterity in the Conduct of Ecclesiastical and Civil Affairs, that he grew dear to his Master.

ſter. In that Imployment he was made Prebendary of *York*, and then of *Rippon*; the Dean of which Church having made him his Sub-Dean, he managed the affairs of that Church ſo well, that he ſoon acquir'd a greater fame, and entered into the poſſeſsion of many hearts, and admiration to thoſe many more that knew him. There and at his Parſonage he continued long to do the duty of a learned and good Preacher, and by his Wiſdom, Eloquence and Deportment, ſo gain'd the affections of the Nobility, Gentry and Commons of that Countrey, that as at his return thither upon the bleſſed Reſtauration of His moſt Sacred Majeſty he knew himſelf oblig'd enough, and was ſo kind as to give them a Viſit; ſo they by their coming in great numbers to meet him, their joyful Reception of him, their great Careſsing of him when he was there, their forward hopes to enjoy him as their Biſhop, their trouble at his Departure, their unwillingneſs to let him go away, gave ſignal teſtimonies that they were wiſe and kind enough to underſtand and value his great worth.

But while he lived there he was like a Diamond in the duſt, (or *Lucius Quinctius at the plough*) his low Fortune covered a moſt valu-

valuable perſon, till he became obſerv'd by Sir *Thomas Wentworth* Lord Preſident of *York*, whom we all knew for his great Excellencies, and his great but glorious Misfortunes. This rare perſon eſpied the great abilities of Doctor *Bramhall*, and made him his Chaplain, and brought him into *Ireland* as one whom he believ'd would prove the moſt fit inſtrument to ſerve in that deſign, which for two years before his arrival here he had greatly meditated and reſolved, the Reformation of Religion and the Reparation of the broken Fortunes of the Church: The Complaints were many, the Abuſes great, the Cauſes of the Church vaſtly numerous, but as faſt as they were brought in, ſo faſt they were by the Lord Deputy referred back to Dr. *Bramhall*, who by his indefatigable Pains, great Sagacity, perpetual Watchfulneſs, daily and hourly Conſultations, reduc'd things to a more tolerable condition then they had been left in by the Schiſmatical principles of ſome, and the unjuſt Prepoſſeſsions of others, form any years before. For at the Reformation the Popiſh Biſhops and Prieſts ſeemed to conform, and did ſo, that keeping their Biſhopricks they might enrich their Kindred and dilapidate the Revenues of the Church; which by pre-

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tended Offices, false Informations, Fee-farms at contemptible Rents, and ungodly Alienations, were made low as Poverty it self, and unfit to minister to the needs of them that serv'd the Altar, or the noblest purposes of Religion. For Hospitality decayed, and the Bishops were easie to be oppressed by those that would; and they complained, but for a long time had no helper, till God raised up that glorious Instrument the Earl of *Strafford*, who brought over with him as great affections to the Church and to all publick Interests, and as admirable Abilities, as ever before his time did invest and adorn any of the Kings Vicegerents: and God fitted his hand with an Instrument good as his skill was great. For the first Specimen of his Abilities and Diligence in recovery of some lost Tithes being represented to His late Majesty of blessed and glorious memory, it pleased His Majesty upon the death of Bishop *Downham* to advance the Doctor to the Bishoprick of *Derry*; which he not onely adorned with an excellent spirit and a wise Government, but did more then double the Revenue, not by taking any thing from them to whom it was due, but by resuming something of the Churches Patrimony, which by un-

undue means was detained in unfitting hands.

But his care was beyond his Dioceſe, and his zele broke out to warm all his Brethren; and though by reaſon of the Favour and Piety of King *James* the eſcheated Counties were well provided for their Tithes, yet the Biſhopricks were not ſo well till the Primate, then Biſhop of *Derry*, by the favour of the Lord Lieutenant and his own inceſſant and aſſiduous labour and wiſe conduct, brought in divers Impropriations, cancell'd many unjuſt Alienations, and did reſtore them to a condition much more tolerable; I ſay much more tolerable; for though he rais'd them above contempt, yet they were not near to envy; but he knew there could not in all times be wanting too many that envied to the Church every degree of proſperity: ſo *Judas* did to Chriſt the expence of Oyntment, and ſo *Dyoniſius* told the Prieſt, when himſelf ſtole the golden Cloak from *Apollo*, and gave him one of Arcadian home-ſpun, that it was warmer for him in Winter and cooler in Summer. And forever, ſince the Church by God's bleſsing and the favour of Religious Kings and Princes, and Pious Nobility, hath been endowed with fair Revenues; *inimicus homo*,

*homo*, the Enemy hath not been wanting by pretences of Religion to take away God's portion from the Church, as if his Word were intended as an inſtrument to rob his Houſes. But when the Iſraelites were governed by a θεοκρατία, and God was their King, and *Moſes* his Lieutenant, and things were of his management, he was pleas'd by making great Proviſions for them that miniſtred in the ſervice of the Tabernacle to conſign this truth for ever, That Men, as they love God, at the ſame rate are to make proviſions for his Prieſts. For when himſelf did it, he not only gave the 48. Cities, with a mile of *Glebe* round about their City every way, and yet the whole Country was but 140. miles long, or thereabouts, from *Dan* to *Beerſheba*; but beſides this they had the tithe of all increaſe, the firſt fruits, offerings, vows, redemptions, and in ſhort, they had 24. ſorts of Dues, as *Buxtorf* relates; and all this either brought to the Barn home to them without trouble, or elſe, as the nature of the thing required, brought to the Temple; the firſt to make it more profitable, and the ſecond to declare that they received it not from the People but from God, not the Peoples kindneſs but the Lords inheritance; inſo-

much that this ſmall Tribe of *Levi*, which was not the 40th. part of the People, as the Scripture computes them, had a Revenue almoſt treble to any of the largeſt of the Tribes. I will not inſiſt on what *Villalpandus* obſerves, it may eaſily be read in the 45. of *Ezekiel* concerning that portion which God reſerves for himſelf and his ſervice, but whatſoever it be this I ſhall ſay, that it is confeſſedly a Prophecy of the Goſpel; but this I adde, that they had as little to do, and much leſs than a Chriſtian Prieſt, and yet in all the 24. courſes the pooreſt Prieſt amongſt them might be eſteemed a Rich man. I ſpeak not this to upbraid any man or any thing but Sacrilege and Murmur, nor to any other end but to repreſent upon what great and Religious grounds the then Biſhop of *Derry* did with ſo much care and aſsiduous labour endeavour to reſtore the Church of *Ireland* to that ſplendor and fulneſs; which as it is much conducing to the honour of God and of Religion, God himſelf being the Judge, ſo it is much more neceſſary for you than it is for us, and ſo this wiſe Prelate rarely well underſtood it; and having the ſame advantage and bleſsing as we now have, a Gracious King, and a Lieutenant Patron of Religion, and the Church, he im-

Numb. 1. 46. 3. 39.

*Seld. Hiſt.* of *Tithes*, c. 2.

See *Philo.* περὶ τῶν τινα γερῶν ἱερέων.

improv'd the *depoſita pietatis*, as *Origen* calls them, the Gages of Piety, which the Religion of the ancient Princes and Nobles of this Kingdom had bountifully given to ſuch a comfortable competency, that though there be place left for preſent and future Piety to inlarge it ſelf, yet no man hath reaſon to be diſcourag'd in his duty; inſomuch that as I have heard from a moſt worthy hand, that at his going into *England* he gave account to the Archbiſhop of *Canterbury* of 30000 l. a year, in the recovery of which he was greatly and principally inſtrumental. But the goods of this World are called waters by *Solomon*. Stollen waters are ſweet, and they are too unſtable to be ſtopt: ſome of theſe waters did run back from their proper chanel, and return to another courſe than God and the Laws intended, yet his labours and pious Counſels were not the leſs acceptable to God and good men, and therefore by a thankful and honourable recognition the Convocation of the Church of *Ireland* hath tranſmitted in Record to poſterity their deep reſentment of his ſingular ſervices and great abilities in this whole affair. And this honour will for ever remain to that Biſhop of *Derry*; he had a *Zerubbabel* who repair'd the Temple and

*Tract.* 25. *in St.* Matth.

reſtor'd its beauty, but he was the *Joſhuah*, the High-prieſt, who under him miniſtred this bleſsing to the Congregations of the Lord.

But his care was not determin'd in the exteriour part onely, and Acceſſaries of Religion; he was careful, and he was proſperous in it, to reduce that Divine and excellent Service of our Church to publick and conſtant Exerciſe, to Unity and Devotion; and to cauſe the Articles of the Church of *England* to be accepted as the Rule of publick confeſsions and perſwaſions here, that they and we might be *Populus unius labii*, of one heart and one lip, building up our hopes of heaven on a moſt holy Faith; and taking away that *Shibboleth* which made this Church liſp too undecently, or rather in ſome little degree to ſpeak the ſpeech of *Aſhdod*, and not the language of *Canaan*; and the excellent and wiſe pains he took in this particular no man can dehoneſtate or reproch, but he that is not willing to confeſs that the Church of *England* is the beſt Reformed Church in the world. But when the brave Roman Infantry under the Conduct of *Manlius* aſcended up to the Capitol to defend Religion and their Altars from the fury of the Gauls, they all pray'd to God, *Ut quemadmodum ipſi ad defendendum templum*

*templum ejus concurriſſent, ita ille virtutem eorum numine ſuo tueretur*: That as they came to defend his Temple by their Arms, ſo he would defend their Perſons and that Cauſe with his Power and Divinity. And this excellent man in the Cauſe of Religion found the like bleſsing which they prayed for; God by the proſperity of his labours and a bleſſed effect gave teſtimony not onely of the Piety and Wiſdom of his purpoſes, but that he loves to bleſs a wiſe Inſtrument when it is vigorouſly imployed in a wiſe and religious labour. He overcame the difficulty in defiance of all ſuch pretences as were made even from Religion it ſelf to obſtruct the better procedure of real and material Religion.

Theſe were great things and matter of great envy, and like the fiery eruptions of *Veſuvius* might with the very aſhes of Conſumption have buried another man. At firſt indeed, as his bleſſed Maſter the moſt holy Jeſus had, ſo he alſo had his *Annum acceptabilem*. At firſt the product was nothing but great admiration at his ſtupendious parts, and wonder at his mighty diligence and obſervation of his unuſual zele in ſo good and great things; but this quickly paſs'd into the natural

tural daughters of Envy, Suſpicion and Detraction, the ſpirit of Obloquy and Slander. His zele for recovery of the Church-revenues was call'd Oppreſsion and Rapine, Covetouſneſs and Injuſtice; his care of reducing Religion to wiſe and juſtifiable principles was called Popery and Arminianiſm, and I know not what names, which ſignifie what the Authors are pleaſed to mean, and the People to conſter and to hate. The intermedial proſperity of his Perſon and Fortune, which he had as an Earneſt of a greater reward to ſo well-meant labours, was ſuppos'd to be the production of Illiberal Arts and ways of getting; and the neceſſary refreſhment of his wearied ſpirits, which did not alwayes ſupply all his needs, and were ſometimes leſs then the permiſsions even of prudent charity, they call'd Intemperance: *Dederunt enim malum Metelli Nævio poetæ*; their own ſurmiſes were the Bills of Accuſation, and the ſplendour of his great ἐυεργεσία, or Doing of good works, was the great probation of all their Calumnies. But if Envy be the accuſer, what can be the defences of Innocence?

*Saucior invidiæ morſu, quærenda medela eſt,*
*Dic quibus in terris ſentiet æger opem?*

Our

Our B.S. knowing the unſatisfiable angers of men if their Money or Eſtates were medled with, refus'd to divide an Inheritance amongſt Brethren; it was not to be imagin'd that this great perſon (inveſted, as all his Brethren were, with the infirmities of Mortality, and yet imployed in dividing and recovering and apportioning of Lands) ſhould be able to bear all that reproch which Jealouſie and Suſpicion, and malicious Envy, could invent againſt him. But ἀπ' ἐχθρῶς πολλὰ μανθάνουσιν οἱ σοφοὶ ſaid *Sophocles*: And ſo did he; the Affrightments brought to his great Fame and Reputation made him to walk more warily, and do juſtly, and act prudently, and conduct his affairs by the meaſures of Laws, as far as he underſtood, and indeed that was a very great way: but there was *Aperta juſtitia, Clauſa manus*, Juſtice was open, but his Hand was ſhut; and though every Slanderer could tell a ſtory, yet none could prove that ever he received a Bribe to blind his eyes to the value of a Pair of Gloves. It was his own Expreſſion, when he gave glory to God who had preſerv'd him innocent. But becauſe every mans Cauſe is right in his own eyes, it was hard for him ſo to acquit himſelf, that in the Intriques of Law and difficult Caſes ſome of his

his Enemies ſhould not ſeem (when they were heard alone) to ſpeak reaſon againſt him. But ſee the greatneſs of Truth and Prudence, and how greatly God ſtood with him. When the numerous Armies of vexed people,

*Turba gravis paci, placidæq; inimica quieti,*

heap'd up Catalogues of Accuſations, when the Parliament of *Ireland* imitating the violent procedures of the then diſordered *Engliſh*, when his glorious Patron was taken from his head, and he was diſrobed of his great defences; when Petitions were invited and Accuſations furniſhed, and Calumny was rewarded and managed with art and power, when there were above 200. Petitions put in againſt him, and himſelf denied leave to anſwer by word of mouth; when he was long impriſon'd, and treated ſo that a guilty man would have been broken into affrightment and pitiful and low conſiderations; yet then he himſelf ſtanding almoſt alone, like *Callimachus* at *Marathon* inveſted with enemies and covered with arrows, defended himſelf beyond all the powers of guiltineſs, even with the defences of Truth and the bravery of Innocence, and anſwered the Petitions in writing, ſometimes twenty in a day, with ſo much

much clearneſs, evidence of truth, reality of Fact and Teſtimony of Law, that his very Enemies were aſham'd and convinc'd; they found they had done like *Æſops* Viper, they licked the file till their tongues bled; but himſelf was wholly invulnerable. They were therefore forc'd to leave their muſter-rolls and decline the particulars, and fall to their ὁ μέγα, to accuſe him for going about to ſubvert the fundamental Laws; the way by which great *Strafford* and *Canterbury* fell; which was a device, when all reaſons fail'd, to oppreſs the Enemy by the bold affirmation of a Concluſion they could not prove, they did like thoſe *Gladiatores* whom the Romans call'd Retiaries, when they could not ſtab their Enemies with their daggers, they threw nets over him, and cover'd him with a general miſchief. But the Martyr King *Charles* the First, of moſt glorious and Eternal Memory; ſeeing ſo great a Champion likely to be oppreſs'd with numbers and deſpair, ſent what reſcue he could, his Royal Letter for his Bail, which was hardly granted to him, and when it was, it was upon ſuch hard terms, that his very delivery was a perſecution. So neceſſary it was for them, who intended to do miſchief to the publick,

to take away the ſtrongeſt pillars of the houſe. This thing I remark to acquit this great man from the tongue of ſlander, which had ſo boldly ſpoken, that it was certain ſomething would ſtick, yet was ſo impotent and unarm'd, that it could not kill that great fame which his greater worthineſs had procur'd him. It was ſaid of *Hippaſus* the *Pythagorean*, that being ask'd how and what he had done: He anſwer'd, *Nondum nihil, neq; enim adhuc mihi invidetur*; I have done nothing yet, for no man envies me. He that does great things, cannot avoid the tongues and teeth of Envy; but if calumnies muſt paſs for evidences, the braveſt Hero's muſt alwayes be the moſt reproched Perſons in the World.

*Naſcitur Ætolicus, pravum ingenioſus ad omne;*
*Qui facere aſſuerat, patriæ non degener artis,*
*Candida de nigris, & de candentibus atra.*

Every thing can have an ill name and an ill ſenſe put upon it; but God, who takes care of reputations as he does of lives, by the orders of his providence confutes the ſlander, *ut memoria juſtorum ſit in benedictionibus*, that the memory of the righteous man might be embalm'd with honour: And ſo it hapned to this great man; for by a publick Warranty, by the

the concurrent consent of both Houses of Parliament, the Libellous Petitions against him, the false Records and publick Monuments of injurious shame were cancell'd, and he was restor'd *in integrum* to that fame where his great labours and just procedures had first estated him; which, though it was but justice, yet it was also such honour, that it is greater then the virulence of tongues, which his worthiness and their envy had arm'd against him.

But yet the great scene of the troubles was but newly open'd. I shall not refuse to speak yet more of his troubles, as remembring that St. *Paul*, when he discourses of the glories of the Saints departed, he tells more of their sufferings than of their prosperities, as being that Laboratory and Crysable in which God makes his Servants vessels of honour to his glory. The storm quickly grew high; *& transitum est à linguis ad gladios*, and that was indeed ἀδικία ἔχουσα ὅπλα, Iniquity had put on arms; when it is *armata nequitia*, then a man is hard put to it. The Rebellion breaking out the Bishop went to his charge at *Derry*, and, because he was within the defence of Walls, the execrable Traitor Sir *Phelim ô Neale* laid a snare to bring him to a dishonou-

rable death. For he wrote a Letter to the Biſhop, pretended Intelligence between them, deſir'd that according to their former agreement ſuch a Gate might be deliver'd to him. The meſſenger was not adviſ'd to be cautious, not at all inſtructed in the art of Secrecy, for it was intended that he ſhould be ſearch'd, intercepted and hang'd for ought they car'd: but the Arrow was ſhot againſt the Biſhop, that he might be accuſed for baſe Conſpiracy, and die with ſhame and ſad diſhonour. But here God manifeſted his mighty care of his Servants; he was pleas'd to ſend into the heart of the meſſenger ſuch an affrightment, that he directly ran away with the Letter, and never durſt come near the Town to deliver it. This ſtory was publiſh'd by Sir *Phelim* himſelf, who added, That if he could have thus enſnar'd the Biſhop, he had good aſſurance the Town ſhould have been his own: *Sed bonitas Dei prævalitura eſt ſuper omnem malitiam hominis*, The goodneſs of God is greater then all the malice of Men; and nothing could ſo prove how dear that ſacred Life was to God, as his reſcue from the dangers. *Stantia non poterant tecta probare Deos*: To have kept him in a warm houſe had been nothing, unleſs the

roof

roof had fallen upon his head, that reſcue was a remark of Divine favour and Providence. But it ſeems Sir *Phelim*'s Treaſon againſt the Life of this worthy Man had a Correſpondent in the Town; and it broke out ſpeedily; for what they could not effect by malicious ſtratagem, they did in part by open force; they turn'd the Biſhop out of the Town, and upon trifling and unjuſt pretences ſearch'd his Carriages, and took what they pleas'd, till they were aſham'd to take more: they did worſe then divorce him from his Church, for in all the Roman Divorces they ſaid, *Tuas tibi res habeto*, Take your goods and be gone; but Plunder was Religion then. However, though the uſage was ſad, yet it was recompenc'd to him by his taking Sanctuary in *Oxford*, where he was graciouſly receiv'd by that moſt incomparable and divine Prince; but having ſerved the King in *Yorkſhire* by his Pen, and by his Counſels, and by his Intereſts, return'd back to *Ireland*, where under the excellent conduct of his Grace the now Lord Lieutenant, he ran the riſque and fortune of oppreſſed Vertue.

But God having ſtill reſolv'd to afflict us, the good man was forc'd into the fortune of the Patriarchs, to leave his Countrey and his

Charges,

Charges, and ſeek for ſafety and bread in a ſtrange Land; for ſo the Prophets were us'd to do, wandring up and down in ſheeps-clothing, but poor as they were the world was not worthy of them; and this worthy man, deſpiſing the ſhame, took up his Croſs and followed his Maſter.

*Exilium cauſa ipſa jubet ſibi dulce videri,*
*Et deſiderium dulce levat patriæ.*

He was not aſham'd to ſuffer where the Cauſe was honourable and glorious; but ſo God provided for the needs of his baniſhed, and ſent a man who could miniſter comfort to the afflicted, and courage to the perſecuted, and reſolutions to the tempted, and ſtrength to that Religion for which they all ſuffered.

And here this great man was indeed triumphant; this was one of the laſt and beſt ſcenes of his life: *Pindar.* ἡμέραι γὰρ ἁπλόῃσι μάρτυρες σοφώταται, The laſt dayes are the beſt witneſſes of a man. But ſo it was, that he ſtood up in publick and brave defence for the Doctrine and Diſcipline of the Church of *England*; Firſt, by his Sufferings and great Example, for *Verbis tantùm philoſophari non eſt Doctoris ſed Hiſtrionis*, To talk well and not to do bravely is for a Comedian, not a Divine: But this great man did both; he

he ſuffered his own Calamity with great courage, and by his wiſe Diſcourſes ſtrengthened the hearts of others.

For there wanted not diligent Tempters in the Church of *Rome*, who (taking advantage of the Afflictions of His Sacred Majeſty, in which ſtate Men commonly ſuſpect every thing, and like men in ſickneſs are willing to change from ſide to ſide, hoping for eaſe and finding none) flew at Royal Game, and hop'd to draw away the King from that Religion which His moſt Royal Father, the beſt Man and the wiſeſt Prince in the world, had ſeal'd with the beſt Bloud in Chriſtendom; and which Himſelf ſuck'd in with His Education, and had confirm'd by Choice and Reaſon, and confeſs'd publickly and bravely, and hath ſince reſtor'd proſperouſly. *Millitiere* was the man, witty and bold enough to attempt a zelous and a fooliſh undertaking, and addreſs'd himſelf with ignoble indeed but witty arts to perſwade the King to leave what was dearer to Him then His Eyes. It is true, it was a Wave daſh'd againſt a Rock, and an Arrow ſhot againſt the Sun, it could not reach him; but the Biſhop of *Derry* turn'd it alſo, and made it to fall upon the ſhooters head; for he made ſo ingenious, ſo learned

and

and ſo accute Reply to that book, he ſo diſcover'd the Errors of the Roman Church, retorted the Arguments, ſtated the Queſtions, demonſtrated the Truth, and ſham'd their Procedures, that nothing could be a greater argument of the Biſhops Learning, great Parts, deep Judgment, Quickneſs of Apprehenſion, and Sincerity in the Catholick and Apoſtolick Faith, or of the Follies and Prevarications of the Church of *Rome*. He wrote no Apologies for himſelf; though it were much to be wiſh'd that, as *Junius* wrote his own Life, or *Moſes* his own ſtory, ſo we might have underſtood from himſelf how great things God had done for him and by him; but all that he permitted to God, and was ſilent in his own Defences; *Glorioſius enim eſt injuriam tacendo fugere, quàm reſpondendo ſuperare.* But when the Honour and Conſcience of his King, and the Intereſt of a true Religion, was at ſtake, the fire burn'd within him, and at laſt he ſpake with his tongue; he cried out like the ſon of *Cræſus*, ἄνθρωπε μὴ κτείνε Κροῖσον, Take heed and meddle not with the King; His Perſon is too ſacred, and Religion too dear to Him to be aſſaulted by Vulgar hands. In ſhort, he acquited himſelf in this affair with ſo much Truth and Piety, Learning and

and Judgment, that in those Papers his memory will last unto very late succeeding Generations.

But this most Reverend Prelate found a nobler adversary and a braver scene for his contention. He found that the Roman Priests being wearied and baffled by the wise Discourses and pungent Arguments of the English Divines, had studiously declined any more to dispute the particular Questions against us, but fell at last upon a general Charge, imputing to the Church of *England* the great crime of Schism; and by this they thought they might with most probability deceive unwary and unskilful Readers; for they saw the Schism, and they saw we had left them, and because they consider'd not the Causes, they resolv'd to out-face us in the Charge. But now it was that *dignum nactus argumentum,* having an Argument fit to imploy his great abilities,

*Consecrat hic præsul calamum calamiq; labores*
*Ante aras Domino læta trophæa suo;*

the Bishop now dedicates his labours to the service of God and of his Church, undertook the Question, and in a full Discourse proves

the Church of *Rome*, not only to be guilty of the Schism by making it necessary to depart from them, but they did actuate the Schisms, and themselves made the first separation in the great point of the Popes Supremacy, which was the *Palladium* for which they principally contended. He made it appear that the Popes of *Rome* were Usurpers of the rights of Kings and Bishops, that they brought in new Doctrines in every Age, that they impos'd their own devices upon Christendom as Articles of Faith, that they prevaricated the Doctrines of the Apostles, that the Church of *England* only return'd to her Primitive purity, that she joyn'd with Christ and his Apostles, that she agreed in all the Sentiments of the Primitive Church. He stated the questions so wisely, and conducted them so prudently, and handled them so learnedly, that I may truly say, they were never more materially confuted by any man, since the questions have so unhappily disturbed Christendom. *Verum hoc eos malè ussit*: and they finding themselves smitten under the fifth rib, set up an old Champion of their own, a *Goliah* to fight against the Armies of *Israel*; the old Bishop of *Chalcedon*, known to many of us, replied to this excellent Book; but was so

answer'd

anſwer'd by a Rejoynder made by the Lord Biſhop of *Derry*, in which he ſo preſs'd the former Arguments, refuted the Cavils, brought in ſo many impregnable Authorities and Probations, and added ſo many moments and weights to his diſcourſe, that the pleaſures of reading the Book would be the greateſt, if the profit to the Church of God were not greater.

*Flumina tum lactis, tum flumina nectaris ibant,*
*Flavaque de viridi ſtillabant ilice mella.*

For ſo *Sampſon's* riddle was again expounded; *Out of the ſtrong came meat, and out of the eater came ſweetneſs*; his Arguments were ſtrong, and the Eloquence was ſweet and delectable; and though there ſtart up another combatant againſt him, yet he had onely the honour to fall by the hands of Hector: ſtill *hæret lateri lethalis arundo*; the headed arrow went in ſo far, that it could not be drawn out, but the barbed ſteel ſtuck behind. And whenever men will deſire to be ſatisfied in thoſe great queſtions, the Biſhop of *Derry's* book ſhall be his Oracle.

I will not inſiſt upon his other excellent writings; but it is known every where with what Piety and *acumen* he wrote againſt the Manichean Doctrine of Fatal neceſsity, which

a late witty man had pretended to adorn with a new Vizor; but this excellent perſon waſh'd off the Ceruſſe and the meretricious Paintings, rarely well aſſerted the œconomy of the Divine Providence, and having once more triumph'd over his Adverſary, *plenus victoriarum & trophæorum* betook himſelf to the more agreeable attendance upon Sacred Offices, and having uſefully and wiſely diſcours'd of the ſacred Rite of Confirmation, impos'd hands upon the moſt Illuſtrious Princes, the Dukes of *York* and *Glouceſter*, and the Princeſs Royal, and miniſtred to them the promiſe of the holy Spirit, and miniſterially eſtabliſh'd them in the Religion and Service of the holy Jeſus. And one thing more I ſhall remark, that at his leaving thoſe Parts upon the Kings Return, ſome of the Remonſtrant Miniſters of the Low-Countries coming to take their leaves of this great man, and deſiring that by his means the Church of *England* would be kind to them, he had reaſon to grant it, becauſe they were learned men, and in many things of a moſt excellent belief; yet he reprov'd them, and gave them caution againſt it, that they approched too near and gave too much countenance to the great and dangerous errors of the Socinians.

He

He thus having ſerv'd God and the King abroad, God was pleas'd to return to the King and to us all, as in the *dayes of old, and we ſung the ſong of David.*

*In convertendo captivitatem Sion:* When King *David* and all his ſervants returned to *Jeruſalem,* this great perſon having trode in the Wine-preſs was called to drink of the Wine, and as an honorary Reward of his great ſervices and abilities was choſen Primate of this National Church: In which time we are to look upon him, as the King and the Kings great Vicegerent did, as a perſon concerning whoſe abilities the World had too great teſtimony ever to make a doubt. It is true, he was in the declenſion of his age and health; but his very Ruines were goodly; and they who ſaw the broken heaps of *Pompey's* Theatre, and the cruſhed Obelisks, and the old face of beauteous *Philænium,* could not but admire the diſordered glories of ſuch magnificent ſtructures, which were venerable in their very duſt.

He ever was us'd to overcome all difficulties, onely Mortality was too hard for him; but ſtill his Vertues and his Spirit was immortal, he ſtill took great care, and ſtill had new and noble deſigns, and propos'd to himſelf admi-

admirable things. He govern'd his Province with great justice and sincerity;

*Unus amplo consulens pastor gregi,*
*Somnos tuetur omnium solus vigil.*

And had this remark in all his Government, that as he was a great hater of Sacrilege, so he professed himself a publick enemy to Non-residence, and often would declare wisely and religiously against it, allowing it in no case but of Necessity or the greater good of the Church. There are great things spoken of his Predecessor S. *Patrick*, that he founded 700. Churches and Religious Convents, that he ordain'd 5000. Priests, and with his own hands consecrated 350. Bishops. How true the story is I know not; but we were all witnesses that the late Primate, whose memory we now celebrate, did by an extraordinary contingency of Providence in one day consecrate two Archbishops and ten Bishops; and did benefit to almost all the Churches in *Ireland*, and was greatly instrumental to the Re-endowments of the whole Clergy; and in the greatest abilities and incomparable industry was inferiour to none of his most glorious Antecessours.

Since the Canonization of Saints came into the Church, we find no Irish Bishop canoniz'd

noniz'd, except S. *Laurence* of *Dublin*, and S. *Malachias* of *Down*; indeed *Richard* of *Armagh*'s Canonization was propounded, but not effected; but the Character which was given of that learned Primate by *Trithemius* does exactly fit this our late Father; *Vir in Divinis Scripturis eruditus, ſecularis Philoſophiæ juriſq; Canonici non ignarus, clarus ingenio, ſermone ſcholaſticus, in declamandis ſermonibus ad populum excellentis induſtriæ*: He was learned in the Scriptures, skill'd in ſecular Philoſophy, and not unknowing in the Civil and Canon Laws, (in which ſtudies I wiſh the Clergy were with ſome carefulneſs and diligence ſtill more converſant) he was of an excellent ſpirit, a ſcholar in his diſcourſes, an early and induſtrious Preacher to the people. And as if there were a more particular ſympathy between their ſouls, our Primate had ſo great a Veneration to his memory, that he purpos'd, if he had liv'd, to have reſtor'd his Monument in *Dundalke*, which Time, or Impiety, or Unthankfulneſs had either omitted or deſtroyed. So great a lover he was of all true and inherent worth, that he lov'd it in the very memory of the dead, and to have ſuch great Examples tranſmitted to the intuition and imitation of poſterity.

*De ſcriptor. Eccleſ.*

At

At his coming to the Primacy he knew he ſhould at firſt eſpy little beſides the Ruines of Diſcipline, a Harveſt of Thorns, and Hereſies prevailing in the hearts of the People, the Churches poſſeſs'd by Wolves and Intruders, Mens hearts greatly eſtranged from true Religion; and therefore he ſet himſelf to weed the fields of the Church; he treated the Adverſaries ſometimes ſweetly, ſometimes he confuted them learnedly, ſometimes he rebuk'd them ſharply. He viſited his Charges diligently, and in his own perſon, not by Proxies and inſtrumental Deputations: *Quærens non noſtra, ſed nos, & quæ ſunt Jeſu Chriſti*; he deſign'd nothing that we knew of but the Redintegration of Religion, the Honour of God and the King, the Reſtoring of collapſed Diſcipline, and the Renovation of Faith and the Service of God in the Churches. And ſtill he was indefatigable, and, even as the laſt ſcene of his life, intended to undertake a a Regal Viſitation. *Quid enim vultis me otioſum à Domino comprehendi?* ſaid one; he was not willing that God ſhould take him unimployed: But, good man, he felt his Tabernacle ready to fall in pieces, and could go no further, for God would have no more work done by that hand; he therefore eſpying this,

put

put his houſe in order, and had lately viſited his Dioceſe, and done what he then could to put his Charge in order; for he had a good while ſince receiv'd the ſentence of death within himſelf, and knew he was ſhortly to render an account of his ſtewardſhip; he therefore upon a brisk alarm of death, which God ſent him the laſt *January*, made his Will; in which, beſides the prudence and preſence of ſpirit manifeſted in making juſt and wiſe ſettlement of his Eſtate, and proviſions for his Deſcendants; at midnight, and in the trouble of his ſickneſs and circumſtances of addreſſing death, ſtill kept a ſpecial ſentiment and made confeſsion of Gods admirable mercies, and gave thanks that God had permitted him to live to ſee the bleſſed Reſtauration of His Majeſty and the Church of *England*, confeſs'd his Faith to be the ſame as ever, gave praiſes to God that he was born and bred up in this Religion, and prayed to God and hop'd he ſhould die in the Communion of this Church, which he declar'd to be the moſt pure and Apoſtolical Church in the whole world.

He prayed to God to pardon his frailties and infirmities, relied upon the mercies of God and the merits of Jeſus Chriſt, and with

a ſingular ſweetneſs reſign'd up his ſoul into the hands of his Redeemer.

But God, who is the great *Choragus* and Maſter of the Scenes of Life and Death, was not pleas'd then to draw the Curtains; there was an Epilogue to his Life yet to be acted and ſpoken. He return'd to actions and life, and went on in the methods of the ſame procedure as before; was deſirous ſtill to eſtabliſh the affairs of the Church, complain'd of ſome diſorders which he purpos'd to redreſs, girt himſelf to the work; but though his ſpirit was willing, yet his fleſh was weak; and as the Apoſtles in the Veſpers of Chriſts Paſsion, ſo he in the Eve of his own Diſſolution was heavy, not to ſleep, but heavy unto death, and look'd for the laſt warning, which ſeiz'd on him in the midſt of buſineſs; and though it was ſudden, yet it could not be unexpected, or unprovided by ſurprize, and therefore could be no other then that εὐθανασία which *Auguſtus* us'd to wiſh unto himſelf, a civil and well-natur'd death, without the amazement of troubleſom circumſtances, or the great cracks of a falling houſe, or the convulſions of impatience. *Seneca* tells that *Baſſus Aufidius* was wont to ſay, *Sperare ſe nullum dolorem eſſe in illo extremo anhelitu, ſi tamen eſſet, habere aliquantum*

Epiſt. 30.

in

*in ipſa brevitate ſolatii:* He hop'd that the pains of the laſt Diſſolution were little or none; or if they were, it was full of comfort that they could be but ſhort. It happened ſo to this excellent Man; his Paſsive Fortitude had been abundantly tried before, and therefore there was the leſs need of it now; his active Graces had been abundantly demonſtrated by the great and good things he did, & therefore his laſt ſcene was not ſo laborious, but God call'd him away ſomething after the manner of *Moſes*, which the Jews expreſs by *Oſculum oris Dei*, The Kiſs of Gods mouth; that is, a death indeed foreſignified, but gentle, and ſerene, and without temptation.

To ſumme up all; He was a wiſe Prelate, a learned Doctor, a juſt Man, a true Friend, a great Benefactour to others, a thankful Beneficiary where he was oblig'd himſelf. He was a faithful Servant to his Maſters, a Loyal Subjeſt to the King, a zelous Aſſertor of his Religion againſt Popery on one ſide, and Fanaticiſm on the other. The practice of his Religion was not ſo much in Forms and exteriour Miniſtries, though he was a great obſerver of all the publick Rites and Miniſtries of the Church, as it was in doing good for others. He was like *Myſon*, whom the *Scythian Anarchaſis*

ſo greatly prais'd, ὁ μόνων ἦν οἶκον διοικῆσαι καλῶς, he govern'd his family well, he gave to all their due of maintenance and duty, he did great benefit to mankind; he had the fate of the Apoſtle S. *Paul*, he paſs'd through evil report and good report, as a deceiver and yet true. He was a man of great buſineſs and great reſort: *Semper aliquis in Cydonis domo*, as the Corinthian ſaid; There was alwayes ſomebody in *Cydon's* houſe. He was μειζων ἢ βιὸν ἔχειν ἢ βίβλον, he divided his life into labour and his book; he took care of his Churches when he was alive, and even after his death, having left 500 *l.* for the Repair of his Cathedral of *Armagh* and S. *Peters* Church in *Drogheda*. He was an excellent Scholar, and rarely well accompliſh'd; firſt inſtructed to great excellency by natural parts, and then conſummated by ſtudy and experience. *Melanchthon* was us'd to ſay that himſelf was a Logician, *Pomeranus* a Grammarian, *Juſtus Jonas* an Orator, but that *Luther* was all theſe. It was greatly true of him, that the ſingle perfections which make many men eminent, were united in this Primate and made him illuſtrious.

*Syneſ. ep. 57.*

*At, at, Quintilium perpetuus ſopor*
*Urget: cui pudor & juſtitiæ ſoror*
*Incorrupta fides, nudaq; veritas*
*Quando ullum inveniet parem?*

It

It will be hard to find his Equal in all things: *Fortaſſe tanquam Phœnix anno quingenteſimo naſcitur*, (that I may uſe the words of *Seneca*) *nec eſt mirum ex intervallo magna generari mediocria & in turbam naſcentia ſæpe fortuna producit: eximia vero ipſa raritate commendat.* For in him was viſible the great lines of *Hooker*'s Judiciouſneſs, of *Jewel*'s Learning, of the Acuteneſs of Biſhop *Andrews*. He was skill'd in more great things then one; and, as one ſaid of *Phidias*, he could not onely make excellent ſtatues of Ivory, but he could work in Stone and Braſs. He ſhewed his Equanimity in Poverty, and his Juſtice in Riches; he was uſeful in his Countrey, and profitable in his Baniſhment; for, as *Paræus* was at *Anvilla*, *Luther* at *Wittenburg*, S. *Athanaſius* and S. *Chryſoſtom* in their Baniſhment, S. *Hierom* in his Retirement at *Bethlehem*, they were Oracles to them that needed it; ſo was he in *Holland* and *France*, where he was abroad; and, beſide the particular endearments which his friends receiv'd from him, for he did do relief to his brethren that wanted, and ſupplied the Souldiers out of his ſtore in *York-ſhire*, when himſelf could but ill ſpare it; but he receiv'd publick thanks from the Convocation of which he was Preſident, and publick

Juſti-

Justification from the Parliament where he was Speaker; so that although, as one said, *Miraculi instar vitæ iter, si longum, sine offensione percurrere*; yet no man had greater enemies, and no man had greater justifications.

But God hath taken our *Elijah* from our heads this day. I pray God that at least his Mantle may be left behind, and that his spirit may be doubled upon his Successour; and that we may all meet together with him at the right hand of the Lamb, where every man shall receive according to his deeds, whether they be good or whether they be evil. I conclude with the words of *Caius Plinius*, *Equidem beatos puto quibus Deorum munere datum est, aut facere scribenda, aut scribere legenda.* He wrote many things fit to be read, and did very many things worthy to be written; which if we wisely imitate, we may hope to meet him in the Resurrection of the just, and feast with him in the eternal Supper of the Lamb, there to sing perpetual Anthems to the honour of God the Father, Son and Holy Ghost, to whom be all honour, &c.

THE END.

# RULES AND ADVICES To the Clergy OF THE DIOCESSE OF *DOWN* and *CONNER*,

For their Deportment in their Personal and Publick Capacities.

Given by *Jer. Taylor*, Bishop of that Dioceſs, at the Visitation at *LISNEGARVEY*.

The second Edition.

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# Rules and Advices to the *Clergy*.

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# Rules and Advices to the CLERGY.

## I. *Perſonall Duty.*

REmember that it is your great duty, and tied on you by many Obligations, that you be exemplar in your lives, and be Patterns and Preſidents to your Flocks: leſt it be ſaid unto you, *Why takeſt thou my Law into thy mouth, ſeeing thou hateſt to be reformed thereby?* He that lives an idle life may preach with Truth and Reaſon, or as did the Phariſees; but not as Chriſt, or as one having Authority. I.

Every Miniſter in taking accounts of his life, muſt judge of his Duty by more ſtrict and ſeverer meaſures, than he does of his People; and he that ties heavy burthens upon others, ought himſelf to carry the heavieſt end: and many II.

things may be lawful in them, which he must not suffer in himself.

III. Let every Minister endeavour to be learned in all spiritual wisdome, and skilful in the things of God; for he will ill teach others the way of godliness, perfectly, that is himself a babe and uninstructed. An ignorant Minister is an head without an eye; and an evil Minister is salt that hath no savour.

IV. Every Minister, above all things, must be carefull that he be not a servant of passion, whether of anger or desire. For he that is not a master of his passions will alwayes be useless, and quickly will become contemptible and cheap in the eyes of his Parish.

V. Let no Minister be litigious in any thing; not greedy or covetous; not insisting upon little things, or quarrelling for, or exacting of every minute portion of his dues; but bountiful and easie; remitting of his right, when to do so may be useful to his people, or when the contrary may do mischief, and cause reproach. *Be not over-righteous* (saith *Solomon*) that is, not severe in demanding, or forcing every thing, though it be indeed his due.

VI. Let not the name of the Church be made a pretence for personal covetousness; by saying,

ing, you are willing to remit many things, but you must not wrong the Church: for though it be true, that you are not to do prejudice to succession, yet many things may be forgiven upon just occasions, from which the Church shall receive no incommodity; but be sure that there are but few things which thou art bound to do in thy personal capacity, but the same also, and more, thou art obliged to perform, as thou art a publick person.

VII. Never exact the offerings, or customary wages, and such as are allowed by law, in the ministration of the Sacraments, nor condition for them, nor secure them before-hand; but first doe your office, and minister the Sacraments purely, readily, and for Christs sake; and when that is done, receive what is your due.

VIII. Avoid all pride, as you would flee from the most frightful apparition, or the most cruel enemy; and remember that you can never truly teach humility, or tell what it is, unless you practise it your selves.

IX. Take no measures of Humility, but such as are material and tangible; such which consist not in humble words, and lowly gestures; but what is first truly radicated in your Souls,

Souls, in low opinion of your ſelves, and in real preferring others before your ſelves, & in ſuch ſignifications, which can neither deceive your ſelves nor others.

X. Let every Curate of Souls ſtrive to underſtand himſelf beſt; and then to underſtand others. Let him ſpare himſelf leaſt; but moſt ſeverely judge, cenſure, and condemn himſelf. If he be learned, let him ſhew it by wiſe teaching, and humble manners. If he be not learned, let him be ſure to get ſo much knowledge as to know that, and ſo much humility, as not to grow inſolent, and puffed up by his Emptineſs. For many will pardon a good man that is leſs learned; but if he be proud, no man will forgive him.

XI. Let every Miniſter be careful to live a life as abſtracted from the Affairs of the world, as his neceſsity will permit him; but at no hand to be immerg'd and principally imploy'd in the Affairs of the World: What cannot be avoyded, and what is of good report, and what he is oblig'd to by any perſonal or collateral Duty, that he may do, but no more. Ever remembring the Saying of our bleſſed Lord: *In the world ye ſhall have trouble; but in me ye ſhall have peace*: and conſider this alſo, which is a great Truth; That every degree

gree of love to the world, is ſo much taken from the Love of God.

Be no otherwiſe ſollicitous of your Fame and Reputation, but by doing your duty well and wiſely: in other things refer your ſelfe to God: but if you meet with evil Tongues, be careful that you bear reproaches ſweetly and temperately. XII.

Remember that no Miniſter can govern his people well, and proſperouſly, unleſs himſelf hath learn'd humbly and cheerfully to obey his Superiour. For every Miniſter ſhould be like the good Centurion in the Goſpel: himſelf is under authority, and he hath people under him. XIII.

Be ſure in all your Words and Actions to preſerve Chriſtian ſimplicity and ingenuity; to do to others, as you would be done unto your ſelf; and never to ſpeak what you doe not think. Truſt to Truth, rather than to your Memory: for this may fail you, that will never. XIV.

Pray much and very fervently, for all your Pariſhioners, and all men that belong to you, and all that belong to God; but eſpecially for the Converſion of Souls; and be very zealous for nothing, but for Gods glory, and the ſalvation of the World, and particularly of your XV.

your Charges: Ever remembring that you are by God appointed, as the Miniſters of Prayer, and the Miniſters of good things, to pray for all the World, and to heale all the World, as far as you are able.

XVI. Every Miniſter muſt learn and practiſe patience, that by bearing all adverſity meekly, and humbly, and cheerfully, and by doing all his duty with unwearied induſtry, with great courage, conſtancy, and Chriſtian magnanimity, he may the better aſsiſt his people in the bearing of their croſſes, and overcoming their difficulties.

XVII. He that is holy, let him be holy ſtill, and ſtill more holy, and never think he hath done his work, till all be finiſhed by perſeverance, and the meaſures of perfection in a holy Life, and a holy Death: but at no hand muſt he magnifie himſelf by vain ſeparations from others, or deſpiſing them that are not ſo holy.

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## II. *Of Prudence required in Miniſters.*

XVIII. REmember that Diſcretion is the Miſtreſs of all Graces, and Humility is the greateſt of all Miracles; and without this, all Graces periſh to a mans ſelf; and without that, all Graces are uſeleſs unto others.

Let

Let no Minister be governed by the opinion of his People, and destroy his duty, by unreasonable compliance with their humours, lest as the Bishop of *Granata* told the Governours of *Leria* and *Patti*, like silly Animals they take burdens upon their backs at the pleasure of the multitude, which they neither can retain with Prudence, nor shake off with Safety. XIX.

Let not the Reverence of any man cause you to sin against God; but in the matter of Souls, being well advis'd, be bold and confident; but abate nothing of the honour of God, or the just measures of your duty, to satisfie the importunity of any man whatsoever, and God will bear you out. XX.

When you teach your people any part of their duty, as in paying their debts, their tithes and offerings, in giving due reverence and religious regards, diminish nothing of admonition in these particulars, and the like, though they object, That you speak for your selves, and in your own cases. For a counsel is not the worse, but the better, if it be profitable both to him that gives, and to him that takes it. Onely do it in simplicity, and principally intend the good of their souls. XXI.

In taking accounts of the good Lives of XXII.

your ſelves or others, take your meaſures by the expreſs words of Scripture; and next to them eſtimate them by their proportion and compliance with the publick meaſures, with the Laws of the Nation, Eccleſiaſtical and Civil, and by the Rules of Fame, of publick honeſty and good Report; and laſt of all by their obſervation of the Ordinances and exteriour parts of Religion.

XXIII. Be not ſatisfied when you have done a good work, unleſs you have alſo done it well; and when you have, then be carefull that vain-glory, partiality, ſelf-conceit, or any other folly or indiſcretion, ſnatch it not out of your hand, and cheat you of the reward.

XXIV. Be carefull ſo to order your ſelf, that you fall not into temptation and folly in the preſence of any of your Charges; and eſpecially that you fall not into chidings and intemperate talkings, and ſudden and violent expreſſions: Never be a party in clamours and ſcoldings, leſt your Calling become uſeleſſe, and your perſon contemptible: Ever remembring that if you cheaply and lightly be engag'd in ſuch low uſages with any perſon, that perſon is likely to be loſt from all poſsibility of receiving much good from your Miniſtry.

*The Rules and Measures of Government to be used by Ministers in their respective Cures.*

USe no violence to any man, to bring him to your opinion; but by the word of your proper Ministry, by Demonstrations of the Spirit, by rational Discourses, by excellent Examples, constrain them to come in: and for other things they are to be permitted to their own liberty, to the measures of the Laws, and the conduct of their Governors. XXV.

Suffer no quarrel in your Parish, and speedily suppress it when it is begun; and though all wise men will abstain from interposing in other mens affairs, and especially in matters of Interest, which men love too well; yet it is your duty Duty here to interpose, by perswading them to friendships, reconcilements, moderate prosecutions of their pretences; and by all means you prudently can, to bring them to peace and brotherly kindness. XXVI.

Suffer no houses of Debauchery, of Drunkenness or Lust in your Parishes; but implore the assistance of Authority for the suppressing of all such meeting-places and nurseries of Impiety: &as for places of publick XXVII.

Entertainment, take care that they obſerve the Rules of Chriſtian Piety, and the allowed meaſures of Laws.

XXVIII. If there be any Papiſts or Sectaries in your Pariſhes, neglect not frequently to confer with them in the ſpirit of meekneſs, and by the importunity of wiſe Diſcourſes ſeeking to gain them. But ſtir up no violences againſt them; but leave them (if they be incurable) to the wiſe and merciful diſpoſition of the Laws.

XXIX. Receive not the people to doubtful Diſputations: and let no names of Sects or differing Religions be kept up amongſt you, to the diſturbance of the publick peace and private Charity: and teach not the people to eſtimate their Piety by their diſtance from any Opinion, but by their Faith in Chriſt, their Obedience to God and the Lawes, and their love to all Chriſtian people even though they be deceived.

XXX. Think no man conſiderable upon the point or pretence of a tender Conſcience, unleſs he live a good life, and in all things endeavour to approve himſelf void of offence both towards God and man: but if he be an humble perſon, modeſt and inquiring, apt to learn and deſirous of information; if he ſeeks for it in

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all wayes reasonable and pious, and is obedient to Laws, then take care of him, use him tenderly, perswade him meekly, reprove him gently, and deal mercifully with him, till God shall reveal that also unto him, in which his unavoidable trouble and his temptation lies.

XXXI. Mark them that cause Divisions among you, and avoid them: for such persons are by the Scripture called *Scandals* in the abstract, they are Offenders and Offences too. But if any man have an Opinion, let him have it to himself, till he can be cur'd of his disease by time, and counsel, and gentle usages. But if he separates from the Church, or gathers a Congregation, he is proud, and is fallen from the communion of Saints, and the Unity of the Catholick Church.

σκάνδαλα τὰ ἐκ τῶν διδαχῶν. *Vide* Rom. 16. 17

διδασκαλίας.

XXXII. He that observes any of his people to be zealous, let him be carefull to conduct that zeal into such channels where there is least danger of inconveniency; let him employ it in something that is good; let it be press'd to fight against sin. For Zeal is like a Cancer in the Breast; feed it with good flesh, or it will devour the Heart.

XXXIII. Strive to get the love of the Congregation, but let it not degenerate into popularity.

Cause

Cauſe them to love you and revere you; to love with Religion, not for your compliance; for the good you do them, not for that you pleaſe them. Get their love by doing your duty, but not by omitting or ſpoiling any part of it: Ever remembring the ſevere words of our bleſſed Saviour, *Wo be to you when all men ſpeak well of you.*

XXXIV. Suffer not the common people to prattle about Religion and queſtions; but to ſpeak little, to be ſwift to hear, and ſlow to ſpeak, that they learn to do good works for neceſſary uſes, that they work with their hands, that they may have wherewithall to give to them that need; that they ſtudy to quiet, and learn to do their own buſineſs.

XXXV. Let every Miniſter take care that he call upon his Charge, that they order themſelves ſo, that they leave no void ſpaces of their time, but that every part of it be filled with uſefull or innocent imployment. For where there is a ſpace without buſineſs, that ſpace is the proper time for danger and temptation; and no man is more miſerable than he that knows not how to ſpend his time.

XXXVI. Fear no mans perſon in the doing of your duty

duty wisely, and according to the Laws: remembring alwayes that a servant of God can no more be hurt by all the powers of wickedness, than by the noise of a Flies wing, or the chirping of a Sparrow. Brethren, do well for your selves: do well for your selves as long as you have time; you know not how soon death will come.

Entertain no persons into your Assemblies from other Parishes, unless upon great occasion, or in the destitution of a Minister, or by contingency and seldome visits, or with leave: lest the labour of thy brother be discouraged, and thy selfe be thought to preach Christ out of envy, and not of good will. XXXVII

Never appeal to the judgement of the people in matters of controversie; teach them obedience, not arrogancy; teach them to be humble, not crafty. For without the aid of false guides you will find some of them of themselves apt enough to be troublesome: and a question put into their heads, and a power of judging into their hands, is a putting it to their choice whether you shall be troubled by them this week or the next; for much longer you cannot escape. XXXVIII.

Let no Minister of a Parish introduce any XXXIX

any Ceremony, Rites or Geſtures, though with ſome ſeeming Piety and Devotion, but what are commanded by the Church, and eſtabliſhed by Law: and let theſe alſo be wiſely and uſefully explicated to the people, that they may underſtand the reaſons and meaſures of obedience; but let there be no more introduc'd, leſt the people be burdened unneceſſarily, and tempted or divided.

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## IV. *Rules and Advices concerning Preaching.*

XL. LEt every Miniſter be diligent in preaching the Word of God, according to the ability that God gives him; ever remembring that to miniſter Gods Word unto the People is the one half of his great Office and Employment.

XLI. Let ever Miniſter be carefull that what he delivers be indeed the Word of God: that his Sermon be anſwerable to the Text; for this is Gods Word, the other ought to be according to it; that although in it ſelf it be but the word of Man, yet by the purpoſe, truth, and ſignification of it, it may in a ſecondary ſenſe be the Word of God.

XLII. Do not ſpend your Sermons in generall and indefinite things, as in Exhortations to the

the people to get Chriſt, to be united to Chriſt, and things of the like unlimited ſignification; but tell them in every duty, what are the meaſures, what circumſtances, what inſtruments, and what is the particular minute meaning of every general Advice. For Generals not explicated do but fill the peoples heads with empty notions, and their mouths with perpetual unintelligible talk: but their hearts remain empty, and themſelves are not edified.

XLIII. Let not the humours and inclinations of the people be the meaſures of your Doctrines, but let your Doctrines be the meaſure of their perſwaſions. Let them know from you what they ought to do; but if you learn from them what you ought to teach, you will give but a very ill account at the day of Judgement, of the ſouls committed to you. He that receives from the people what he ſhall teach them, is like a Nurſe that asks of her Child what Phyſick ſhe ſhall give him.

XLIV. Every Miniſter in reproofs of ſin and ſinners, ought to concern himſelf in the faults of them that are preſent, but not of the abſent; nor in reproofe of the times; for this can ſerve no end but of Faction and Sedition, publick Murmur and private Diſcon-

tent; beſides this, it does nothing but amuſe the people in the faults of others, teaching them to revile their Betters, and neglect the dangers of their own ſouls.

XLV. As it looks like flattery and deſign to preach nothing before Magiſtrates but the duty of their people and their own eminency; ſo it is the beginning of Mutiny to preach to the people the duty of their Superiours and Supreme; it can neither come from a good Principle, nor tend to a good End. Every Miniſter ought to preach to his Pariſh, and urge their duty: S. *John* the Baptiſt told the Souldiers what the Souldiers ſhould do, but troubled not their heads with what was the duty of the Scribes and Phariſees.

XLVI. In the reproof of ſins be as particular as you pleaſe, and ſpare no mans ſin, but meddle with no mans perſon; neither name any man, nor ſignifie him, neither reproach him, nor make him to be ſuſpected; he that doth otherwiſe makes his Sermon to be a Libel, and the Miniſtry of Repentance an inſtrument of Revenge; and ſo doing he ſhall exaſperate the man, but never amend the ſinner.

XLVII. Let the buſineſs of your Sermons be to preach holy Life, Obedience, Peace, Love among neighbours, hearty love, to live as the old

old Christians did, and the new should; to do hurt to no man, to do good to every man: For in these things the honour of God consists, and the Kingdom of the Lord Jesus.

XLVIII. Press those Graces most that do most good, and make the least noise; such as giving privately and forgiving publickly, and prescribe the grace of Charity by all the measures of it which are given by the Apostle, 1 *Cor.* 13. For this grace is not finished by good words, nor yet by good works, but it is a great building, and many materials go to the structure of it. It is worth your study, for it is the fulfilling of the Commandements.

XLIX. Because it is impossible that Charity should live, unless the lust of the tongue be mortified, let every Minister in his charge be frequent and severe against slanderers, detractors and backbiters; for the Crime of backbiting is the poyson of Charity; and yet so common, that it is pass'd into a Proverb, [*After a good dinner let us sit down and backbite our neighbours.*]

L. Let every Minister be careful to observe, and vehement in reproving those faults of his Parishioners, of which the Lawes cannot or do not take cognizance, such as are many degrees of intemperate drinkings, gluttony, riotous living, expences above their ability,

pride, bragging, lying in ordinary converſation, covetouſneſs, peeviſhneſs, and haſty anger, and ſuch like. For the Word of God ſearches deeper then the Laws of men; and many things will be hard to prove by the meaſures of Courts, which are eaſie enough to be obſerved by the watchful and diligent eye and ear of the Guide of Souls.

LI. In your Sermons to the people, often ſpeak of the four laſt things, of Death and Judgement, Heaven and Hell: of the Life and Death of Jeſus Chriſt, of Gods Mercy to repenting ſinners, and his Severity againſt the impenitent; of the formable Examples of Gods anger pour'd forth upon Rebels, Sacrilegious, oppreſſors of Widows and Orphanes, and all perſons guilty of crying Sins: Theſe are uſeful, ſafe and profitable; but never run into Extravagancies and Curioſities, nor trouble your ſelves or them with myſterious Secrets; for there is more laid before you than you can underſtand; and the whole duty of man is, *To fear God and keep his commandements.* Speak but very little of the ſecret and high things of God, but as much as you can of the lowneſs and humility of Chriſt.

LII. Be not haſty in pronouncing damnation againſt any man or party in a matter of diſputation.

putation. It is enough that you reprove an Errour; but what ſhall be the ſentence againſt it at the day of Judgement, thou knoweſt not, and therefore pray for the erring perſon, and reprove him, but leave the ſentence to his Judge.

LIII. Let your Sermons teach the duty of all ſtates of men to whom you ſpeak; and particularly take care of Servants and Hirelings, Merchants and Tradeſmen, that they be not unskilful, nor unadmoniſhed in their reſpective duties; and in all things ſpeak uſefully and affectionately; for by this means you will provide for all mens needs, both for them that ſin by reaſon of their little underſtanding, and them that ſin becauſe they have evil, dull, or depraved affections.

LIV. In your Sermons and Diſcourſes of Religion, uſe primitive, known and accuſtomed words, and affect not new Phantaſtical or Schiſmatical terms: Let the Sunday Feſtival be called the Lords day; and pretend no fears from the common uſe of words amongſt Chriſtians. For they that make a buſineſs of the words of common uſe, and reform Religion by introducing a new word, intend to make a change but no amendment, they ſpend themſelves in trifles, like the barren turf that ſends

ſends forth no medicinable herbs, but ſtore of Muſhromes; and they give a demonſtration that they are either impertinent people, or elſe of a querulous nature; and that they are ready to diſturb the Church, if they could find occaſion.

LV. Let every Miniſter in his charge, as much as he can, endeavour to deſtroy all popular errors and evil principles taken up by his people, or others with whom they converſe; eſpecially thoſe that directly oppoſe the indiſpenſable neceſsity of a holy life: let him endeavour to underſtand in what true and uſeful ſenſe Chriſts active obedience is imputed to us; let him make his people fear the deferring of their Repentance, and putting it off to their death-bed; let him explicate the nature of Faith, ſo that it be an active and quickning principle of Charity; let him, as much as he may, take from them all confidencies that ſlacken their obedience and diligence; let him teach them to impute all their ſins to their own follies and evil choice, and ſo build them up in a moſt holy faith to a holy life; ever remembring that in all ages it hath been the greateſt artifice of Satan to hinder the increaſe of Chriſts Kingdome, by deſtroying thoſe things in which it does conſiſt, *viz.*

Pea-

Peace and Righteouſneſs, Holineſs and Mortification.

Every Miniſter ought to be careful that he never expound Scriptures in publick contrary to the known ſenſe of the Catholick Church, and particularly of the Churches of *England* and *Ireland*, nor introduce any Doctrine againſt any of the four firſt General Councils; for theſe, as they are meaſures of truth, ſo alſo of neceſsity; that is, as they are ſafe, ſo they are ſufficient; and beſides what is taught by theſe, no matter of belief is neceſſary to ſalvation. LVI.

Let no Preacher bring before the people in his Sermons or Diſcourſes, the Arguments of great and dangerous Hereſies, though with a purpoſe to confute them; for they will much eaſier retain the Objection than underſtand the Anſwer. LVII.

Let not the Preacher make an Article of Faith to be a matter of diſpute; but teach it with plainneſs and ſimplicity, and confirm it with eaſie arguments and plain words of Scripture, but without objection; let them be taught to believe, but not to argue, leſt if the arguments meet with a ſcrupulous perſon, it rather ſhake the foundation by curious inquiry, than eſtabliſh it by arguments too hard. LVIII.

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LIX. Let the Preacher be careful that in his Sermons he uſe no light, immodeſt or ridiculous expreſsions, but what is wiſe, grave, uſefull and for edification; that when the Preacher brings truth and gravity, the people may attend with fear and reverence.

LX. Let no Preacher envy any man that hath a greater audience, or more fame in Preaching than himſelf; let him not detract from him or leſſen his reputation directly or indirectly: for he that cannot be even with his brother but by pulling him down, is but a dwarf ſtill; and no man is the better for making his brother worſe. In all things deſire that Chriſt's Kingdom may be advanc'd; and rejoice that he is ſerved, whoever be the Miniſter; that if you cannot have the fame of a great Preacher, yet you may have the reward of being a good man; but it is hard to miſs both.

LXI. Let every Preacher in his Pariſh take care to explicate to the people the Myſteries of the great Feſtivals, as of Chriſtmas, Eaſter, Aſcenſion day, Whitſunday, Trinity Sunday, the Annuntiation of the bleſſed Virgin *Mary*; becauſe theſe Feaſts containing in them the great Fundamentals of our Faith, will with moſt advantage convey the myſteries to the people, and fix them in their memories, by the

the ſolemnity and circumſtances of the day.

In all your Sermons and Diſcourſes ſpeak no- LXII.
thing of God but what is honourable and glorious; and impute not to him ſuch things, the conſequents of which a wiſe and good man will not own: never ſuppoſe him to be author of ſin, or the procurer of our damnation. For *God cannot be tempted, neither tempteth he any man. God is true, and every man a lyar.*

Let no Preacher compare one Ordinance with LXIII.
another; as Prayer with Preaching, to the diſparagement of either; but uſe both in their proper ſeaſons, and according to appointed Order.

Let no man preach for the praiſe of men; but LXIV.
if you meet it, inſtantly watch and ſtand upon your guard, and pray againſt your own vanity; and by an expreſs act of acknowledgement and adoration return the praiſe to God. Remember that *Herod* was for the omiſſion of this ſmitten by an Angel; and do thou tremble, fearing leſt the judgement of God be otherwiſe than the ſentence of the people.

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## V. *Rules and Advices concerning Catechiſme.*

EVery Miniſter is bound upon every Lords day LXV.
before Evening Prayer, to inſtruct all young people in the Creed, the Lords Prayer, the Ten

Commandements, and the Doctrine of the Sacraments, as they are set down and explicated in the Church Catechism.

LXVI. Let a Bell be tolled when the Catechising is to begin, that all who desire it may be present; but let all the more ignorant, and uninstructed part of the people, whether they be old or young, be requir'd to be present: that no person in your Parishes be ignorant in the foundations of Religion: ever remembring, that if in these things they be unskilful, whatever is taught besides, is like a house built upon the sand.

LXVII. Let every Minister teach his people the use, practise, methods and benefits of meditation or mental prayer. Let them draw out for them helps and rules for their assistance in it; and furnish them with materials, concerning the life and death of the ever blessed Jesus, the greatness of God, our own meanness, the dreadful sound of the last Trumpet, the infinite event of the two last sentences at doomsday: let them be taught to consider what they have been, what they are, and what they shall be; and above all things, what are the issues of eternity; glories never to cease, pains never to be ended.

LXVIII. Let every Minister exhort his people to a frequent confession of their sins, and a declaration of the state of their Souls; to a conversation with

their

their Minister in spiritual things, to an enquiry concerning all the parts of their duty: for by preaching, and catechising, and private entercourse, all the needs of Souls can best be serv'd; but by preaching alone they cannot.

LXIX. Let the people be exhorted to keep fasting days, and the feasts of the Church; according to their respective capacities; so it be done without burthen to them, and without becoming a snare; that is, that upon the account of Religion, and holy desires to please God, they spend some time in Religion, besides the Lords-day: but be very careful that the Lords-day be kept Religiously, according to the severest measures of the Church, and the commands of Authority: ever remembring that as they give but little Testimony of Repentance and Mortification, who never fast; so they give but small evidence of their joy in God and Religion, who are unwilling solemnly to partake of the Publick and Religious Joys of the Christian Church.

LXX. Let every Minister be diligent in exhorting all Parents and Masters to send their Children and Servants to the Bishop at the Visitation, or other solemn times of his coming to them, that they may be confirm'd: And let him also take care that all young persons may by understanding the Principles of Religion, their vow of Baptism, the

excellency of Christian Religion, the necessity and advantages of it, and of living according to it, be fitted and disposed, and accordingly by them presented to the Bishop, that he may pray over them, and invocate the holy Spirit, and minister the holy Rite of Confirmation.

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## VI. *Rules and Advices concerning the Visitation of the Sick.*

LXXI. EVery Minister ought to be careful in visiting all the Sick and Afflicted persons of his Parish: ever remembring, that as the Priests lips are to preserve knowledge, so it is his duty to minister a word of comfort in the time of need.

LXXII. A Minister must not stay till he be sent for; but of his own accord and care to go to them, to examine them, to exhort them to perfect their repentance, to strengthen their faith, to encourage their patience, to perswade them to resignation, to the renewing of their holy vows, to the love of God, to be reconcil'd to their neighbours, to make restitution and amends, to confess their sins, to settle their estate, to provide for their charges, to do acts of piety and charity; and above all things, that they take care they do not sin towards the end of their lives. For if repentance on our death-

bed

bed ſeem ſo very late for the ſins of our life; what time ſhall be left to repent us of the ſins we commit on our death-bed?

When you comfort the afflicted, endeavour to bring them to the true love of God; for he that ſerves God for Gods ſake, it is almoſt impoſsible he ſhould be oppreſſed with ſorrow. LXXIII.

In anſwering the caſes of conſcience of the ſick or afflicted people, conſider not who asks, but what he asks; and conſult in your anſwers more with the eſtate of his ſoul, than the conveniency of his eſtate; for no flattery is ſo fatal as that of the Phyſician or the Divine. LXXIV.

If the ſick perſon enquires concerning the final eſtate of his ſoul, he is to be reprov'd rather than anſwer'd; only he is to be called upon to finiſh his duty, to do all the good he can in that ſeaſon, to pray for pardon and acceptance; but you have nothing to do to meddle with paſsing final ſentences; neither caſt him down in deſpair, nor raiſe him up to vain and unreaſonable confidences. But take care that he be not careleſly diſmiſs'd. LXXV.

In order to theſe and many other good purpoſes, every Miniſter ought frequently to converſe with his Pariſhioners; to go to their houſes, but alwayes publickly, with witneſs, and with prudence, leſt what is charitably intended be ſcandalouſly LXXVI.

lously reported: and in all your converſation be ſure to give good example, and upon all occaſions to give good counſel.

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## VII. *Of miniſtring the Sacraments, publick Prayers, and other duties of Miniſters.*

LXXVII. EVery Minſter is oblig'd publickly or privately to read the Common Prayers every day in the week, at Morning and Evening; and in great Towns and populous places conveniently inhabited, it muſt be read in Churches, that the daily ſacrifice of Prayer and Thankſgiving may never ceaſe.

LXXVIII. The Miniſter is to inſtruct the people, that the Baptiſm of their children ought not to be ordinarily deferr'd longer than till the next Sunday after the birth of the child; leſt importune and unneceſſary delay, occaſion that the child die before it is dedicated to the ſervice of God and the Religion of the Lord Jeſus, before it be born again, admitted to the Promiſes of the Goſpel, and reckon'd in the account of the ſecond *Adam*.

LXXIX. Let every Miniſter exhort and preſs the people to a devout and periodical communion, at the leaſt three times in the year, at the great Feſtivals: but the devouter ſort, and they who have leiſure, are

are to be invited to a frequent Communion: and let it be given and received with great reverence.

Every Minister ought to be well skill'd and stu- LXXX.
died in saying his Office, in the Rubricks, the Canons, the Articles, and the Homilies of the Church, that he may do his duty readily, discreetly, gravely, and by the publick measures of the Laws. To which also it is very usefull that it be added, that every Minister study the ancient Canons of the Church, especially the Penitentials of the Eastern and Western Churches: let him read good Books, such as are approved by publick authority; such which are useful, wise and holy; not the scriblings of unlearned parties, but of men learned, pious, obedient and disinterested; and amongst these, such especially which describe duty and good life, which minister to Faith and Charity, to Piety and Devotion; Cases of Conscience, and solid expositions of Scripture. Concerning which learned and wise persons are to be consulted.

Let not a Curate of Souls trouble himself with LXXXI.
any studies, but such which concern his own or his peoples duty; such as may enable him to speak well, and to do well; but to meddle not with controversies, but such by which he may be enabled to convince the gainsayers in things that concern publick peace and a good life.

LXXXII Be careful in all the publick adminſtrations of your pariſh, that the poor be provided for. Think it no ſhame to beg for Chriſts poor members; ſtir up the people to liberal alms by your word and your example. Let a collection be made every Lords day, and upon all ſolemn meetings, and at every Communion; and let the Collection be wiſely and piouſly adminiſtred: ever remembring, that at the day of Judgement nothing ſhall publickly be proclaimed, but the reward of alms and mercy.

LXXXIII Let every Miniſter be ſure to lay up a treaſure of comforts and advices, to bring forth for every mans need in the day of his trouble; let him ſtudy and heap together Inſtruments and Advices for the promoting of every virtue, and remedies and arguments againſt every vice; let him teach his people to make acts of virtue not onely by external exerciſe, but alſo in the way of Prayer and internal meditation.

In theſe and all things elſe that concern the Miniſters duty, if there be difficulty you are to repair to your Biſhop for further advice, aſsiſtance and information.

*FINIS.*